

THE
CHRISTIAN REMEMBRANCER.

JANUARY, 1833.

ADDRESS OF THE EDITOR.

It is the custom with some periodicals to preface the labours of a new year with an introductory address. We have not hitherto adopted the practice, as the principles and character of our work have been so generally known, and are so entirely unalterable, that such prefaces would, for the most part, have been wearisome repetitions of our pages and of themselves. At the present juncture, however, we are tempted to deviate from our previous course into that of some of our contemporaries, and expressly and formally to lay before the public the grounds on which we rest our pretensions to their audience and consideration. A crisis has arrived, wholly unparalleled in any period of our history, except in that of the Great Rebellion: the Established Church of the nation is loudly denounced and menaced with utter destruction, and the Edomitish cry is heard with apathy or complacency. That such a state of affairs has been brought about through the agency of the press—agency which, through infidelity working on ignorance and innate corruption, excited in France that moral conflagration which oceans of blood have not to this hour extinguished, and which yet may burst out in all the intensity of its fierceness, is unquestionable. Artful deceivers, by extolling the intellectual advancement of the age, have easily persuaded ignorance to affect omniscience; sophisms, only not contemptible because their reception has produced the most tremendous results, have been admitted as axioms; and men whose knowledge of Scripture, theology, Church history, and Church law, is an absolute infinitesimal, have unblushingly determined the most abstruse questions in all. The most discordant and portentous errors every where prevail; theories which, applied to aught beside, would place their projectors within danger of a commission of lunacy, become arguments well worth consideration when applied to the Church of these realms. Such is the power of malice on one hand, the weakness of ignorance on the other. Between the two, all that is valuable in both worlds is to be nationally sacrificed. The enemies of the Church see the advantage they have gained, and improve it.

Infidel and Papist sail in the same bottom,—and even the Independent, the very principle of whose secession is the disconnexion of congregations, thinks he sees his way to the plunder of the Church clearly enough to argue the question, “Of what modifications is the system of congregationalism susceptible, that may adapt it to the GENERAL CIRCUMSTANCES OF SOCIETY?!”*

In affirming without hesitation that popular ignorance has brought the Church into this perilous position, we utter a truth which cannot be very musical to ears habituated to the cuckoo-note of the flatterer. We proclaim, nevertheless, that, in sound theological and ecclesiastical KNOWLEDGE, the present age is a dwarf before that of Jortin and Secker; a pigmy before those of Barrow, Hooker, and Jewell. In smattering, indeed, the present period towers gigantic; but, like the genie of the Arabian tales, it is a giant of smoke. Had men been content to acquaint themselves with the subjects they undertook to discuss, all would have been well, and the Church would have stood impregnable.

It was principally to meet prevailing ignorance and stem malignant sophistry through a popular vehicle, that this publication was established. How faithfully this office has been executed, may be read in the commendations of some of the holiest men that ever adorned our land, and in the morbid ravings of some of the most mischievous spirits that ever defiled it; in the eulogy and cooperation of Rennell and Heber (we purposely omit living names), and the bitter execration of every despiser and blasphemer. By the same spirit, we trust, we shall ever continue to be actuated. Wholly unbiassed by every consideration of fear or favour, we shall endeavour decidedly to advocate the claims of our Church upon national and individual support, basing them, where alone they can and ought to rest, on the foundation of that eternal truth which is so little known and so much belied; and meeting, by prompt reply, the popular delusion of the day.

We fully acquiesce in the voice of history that the Church is the best bulwark of our civil liberty. Her ruin involved the nation first in the horrors of a bloodstained anarchy, and afterwards in the misery of a military tyranny. Her firm resistance to the encroachments of an unprincipled despot secured at once the rights of person and conscience from the most perilous invasion our history records, and laid the foundation of our free constitution. Still, however, it is not on our temporal obligations to the Church that we found our attachment to her. No; the tie is infinitely more sacred—it is because we believe that she is entrusted from above with the deposit of Divine truth, and that she *has* faithfully *fulfilled* her trust, and, most especially, *is* faithfully *fulfilling* it,—by

* “Hints on Church Reform, as applicable to Congregationalists.”

extending the knowledge of the Gospel to the utmost of her power. And though we should be widely misconceived were we understood dogmatically to confine Christianity to her pale, yet we hesitate not to affirm that her interests and those of Christianity in this country are identified, and that her extinction would prove the severest blow to the Christian interest, here, certainly, and perhaps throughout Europe, that could be inflicted. The conduct of the infidels, who cannot be, *abstractedly*, more hostile to one sect of Christians than another, is evidence of *their* opinion; and the children of this world are wise enough in their generation.

This will not be the place to *prove* our opinions in regard to the Church. That we have done, and shall endeavour to do in every Number. But a succinct and methodical statement of them may be advisable.

The position of the question between the Church and her opponents can only be understood by reference to her history. Let it then be recollected that the death of Christ broke down the middle partition-wall between Jew and Gentile; and that the Church, the people in covenant with God, and enjoying consequent privileges, was no longer to consist of Jews alone, but to comprise all who should embrace the Gospel, universally published. "One Lord, one faith, one baptism, one God and Father of all," "one fold and one Shepherd" was the doctrine preached; and, if the testimony of Scripture be of any value on this point, unity of communion is only secondary to essential truth. Christ's dying prayer was that his disciples might be one; his Apostle accordingly entreates his converts with ONE MIND and ONE MOUTH to glorify God, and beseeches them by their Master's name that there be no divisions among them, but that they be PERFECTLY joined together in THE SAME MIND and in THE SAME JUDGMENT. The same Apostle commands them to mark those who would create divisions, and avoid them; and another Apostle speaks of "them that separate themselves" as "sensual, having not the Spirit." Texts of this kind abound throughout the New Testament; nor can their literal force be in any way avoided except where unity is to be purchased by the compromise of essential truth. It is evident that they all suppose what some express, not unity only, but unity in the essentials of the Gospel. It is not unity in Judaism, nor in Gnosticism, but in pure Christianity, that is commanded. We are not therefore required to maintain spiritual unity with essential error, but rather forbidden. But where a Church exists, holding in their purity the fundamentals of Christianity, and administering the Gospel sacraments, separation is distinctly stigmatized. Neither can a difference of opinion in minor or *indifferent* matters be admitted as any just plea of separation from such a Church; such an unity could never have been expected by Him who has so constituted us that it

would be an impossibility. Were men to separate on grounds like these, there would be an end of the Church altogether: "two or three" would never be "gathered together in the name" of their common Redeemer, and every man would become his own sect.

The first inspired teachers of Christianity having "fallen asleep," they left to the Church "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," their holy bequest of the New Testament Scriptures. These, together with the writings of the "holy men of God" of "old time," now took the place of living prophets and apostles, and were the authority by which the Church of Christ, and every member in particular, was bound to be guided until the Lord of the vineyard should return. Natural depravity first disregarded the blessing, and afterwards degraded and dishonoured it. A large section of the Church had at length assumed a superiority to the Bible, and instead of professing to build upon its precepts, "made," like the Pharisees of old, "the word of God of none effect through their traditions." In this portion of the Church the realm of England was included, when an increased study of the Scriptures, the unquestionable oracles of God, led several pious persons, here as well as elsewhere, to *protest* against the blasphemy which erected itself into an arbiter of revelation. Hence the term *Protestant*. The Church of England conducted the debate with Rome with the most earnest desire to maintain the unity of the truth. But when unity and truth were incompatible, the latter was not to be sacrificed to the former. Popery defended her corruptions through fire and blood; and nothing remained but to appeal to the Scriptures, and indignantly discard those absurdities and blasphemies which fraud and folly had grafted on the truth. Thus then the Church of England was no new sect, but the old Church of Christ, which had for some ages been enslaved and disfigured by the corruptions of Romanism, but which now shook herself from the dust which had defiled her, and put on her strength and her beautiful garments. Secession from her now stood upon a very different ground from that of her secession from Rome. Nevertheless, if any in conscience thought some *essential* corruptions remained which she refused to extinguish, they were bound to quit her communion, and carry on the work of reformation, retaining, however, the apostolic succession of the ministry. This was the ground taken by the *early dissenters*: and though we think they were wrong in opinion, yet, holding that opinion, they were clearly right in conscience. It remained for later days to make the discovery that men might separate from a Church for non-essentials, and "heap to themselves teachers" instead of receiving them from an apostolical succession. But the very nature of the reformation from Popery has always been grievously misunderstood by separatists from our Church. The principle of Protestantism is an appeal from

human corruptions to Scripture truth. Purgatory, indulgences, transubstantiation, invocation of saints, legendary scriptures, all these were of the essence of Popery, contradictory additions to the plain sense of Scripture. But whether the public prayers should be written or oral, whether the sermon should be composed or extemporised, were points on which the Scriptures determined nothing, and therefore they could not have any manner of connexion with Popery. Were it so, the Church would be popish in one respect, and the dissenters in the other: for extemporaneous preaching is the general practice of the Romish Church. It is not easy to understand why the English surplice should be more popish than the Scottish gown, since both are equally removed from the costume of the popish official. Yet an early outcry was raised against it, and there are yet some bellowings heard.

For the honest dissenter, who, like his brethren of former times, dissents because he believes us in essential error, we have, as for every honest man, the highest respect. But we would remind him that the question of separation from a true branch of the Catholic Church (if such ours should be found), is a very serious one. He is bound to assure himself that our error *is* essential. Petty and external objections have nothing to do with the question. He is bound also to recollect that many defects which he deprecates would be obliterated were not the Church unjustly and unconstitutionally deprived of her CONVOCATION. Should these reflections fail to move him, we must leave him to his conscience and his God. In regard to such as entertain conscientious objections to our forms and discipline, but do not regard the question as one of salvation, we would entreat them to consider, *in connexion with what has been already adduced from the NEW TESTAMENT*, whether the price of unity be not a dear purchase of the proposed exemption. Should the Convocation resume its powers, we shall at once be forward to commend any concessions (compatible with the integrity of our faith and discipline) which may really conciliate candid objectors. But the Savoy conference, we apprehend, is but too real an index to the character of dissenting objections—they are held good while they can be used, but the moment the Church proposes to remove the ground of them, the objections are shifted, not withdrawn. Unless it could be plausibly shewn that the Church is likely to enlarge her bounds thereby, or her members to be better pleased with her constitution, we would not concede the most indifferent iota.

Very different, however, are our sentiments in regard to those who, without any, or, at least, any sufficient understanding of the matter at issue, proclaim themselves dissenters from the Church, and join every wild scheme and every wild outcry against her. With such we wage interminable war.

Believing then the Established Church of England to be the external

Church of Christ as regards this country, and that no sufficient ground has hitherto been shewn for secession, we shall contend for her as the chosen vessel to bear the name of her God to the people of our land. And, in this view of the subject, it is evident that, even should the legislature resolve on degrading her, she will have the same right which she ever had to the allegiance of her children, and the same arguments to urge against secession. She is not, nor ever was, what her adversaries please to term her, "a parliamentary Church." She is, indeed, "by law established," but she is not by law a *true portion of the Catholic Church*: this she is by a much higher authority. It is in this character that she demands our fidelity. If she ever was a true Church, all the legislatures of the earth cannot unchurch her, or give lawfulness to schism. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

A specious argument in favour of the confiscation of Church property is built upon the assertion that such property was transferred from one Church to another at the Reformation. But if the view we have been taking be correct, there was no such alienation made. The Church of England was still the Church of England, though reformed: and if it should please a new Convocation to reform it still further, it would no less be the Church of England. Even such essential alterations as would place ourselves in the ranks of the dissenters would not create a difference in the *title*. But we may remark that a precedent drawn from the times of Henry VIII. would be urged in these days against nothing but the Church. The title therefore of the Church to her property is indefeasible; and no arguments of expediency can be brought to invalidate it, but such as would compromise the security of all property whatsoever.

Convinced then that our reformed Catholic Church is so far from having given any just grounds of dissent, that she is, on the contrary, one of the purest Churches upon earth, if not the very purest; we deem it our duty to support her to the very utmost of our ability, and to impress upon the minds of others those opinions which seem to us so essential to the wellbeing of the community, both spiritual and temporal. For all this we have been called bigotted and illiberal, and, doubtless, not for the last time. But we are not afraid of words. Bigotry is an obstinate attachment to opinions without evidence, or even against it. With neither of these qualities we hope to be chargeable. We can give a reason for our adherence to our Church, and an audience to every man who opposes us. Illiberality is an unfair or unkind construction of men's motives. We have no right to interpret these more unfavourably than their actions warrant; and we should much regret if we have once done so. But it is no illiberality to deem our opponents wrong, unless we would have the inconsistency to say we

adopt opinions which we do not believe to be right. We do believe that all who will not, at this juncture especially, step forward to befriend the Church, are in material error; an error which, if widely prevalent, will soon take terrible revenge on its supporters, by involving them in the ruins of a falling nation. To those who, appropriating to themselves the emoluments of the Church, make common cause with her spiritual opponents or temporal foes, we have nothing to say: with such, all remonstrance would be useless; not to mention that in literature, as in chivalry, it is degradation to tilt with convicted traitors. But to those members of the Church, who, avowing the most ardent attachment to her constitution and forms, nevertheless take leave to treat the great majority of their brethren with coldness and distrust, and to judge them with harshness, for no other reason than a difference of opinion on unessential and abstruse doctrines, we earnestly recommend a prayerful revision of their conduct, and an attentive observance of the signs of the times. We would urge on them the wise and Christian advice of the mild and pious Heber. "On points like these, in God's name, let every man enjoy his own opinion! 'Let not him that eateth despise him that eateth not; neither let him that eateth not judge him that eateth.' The appellations of irreligious person or fanatic, are far too serious to be bandied about for reasons like these; and it is better to shun such discussions, than to run the risk of unsettling the mind of our friend by unnecessary scruples, or irritating him by ridicule or uncharitable reflections." We would implore all Churchmen to bury minor and trivial distinctions in the common cause of our beleaguered Church.

Finally, we trust our pages will always prove that we embark not in controversy with pleasure, but under a sense of duty. Well it were for the Church universal if religion were less matter of debate, and more of influential principle. But "earnestly to contend for the faith once delivered to the saints" is a duty enjoined upon the Christian, as well as to cherish its influence and to exhibit its fruits. It is because we believe that the "faith once delivered" has been faithfully kept by the Church of England that we so "earnestly contend" for her. The Church, we know, is the means, not the end; but that she is the means appointed by Infinite Wisdom, we must believe till we find her convicted of departing from the inspired rule. Other means, therefore, we are not solicitous to seek—and in endeavouring to the utmost of our ability to devote our powers to her cause, we believe we are most effectively serving the interests of Christ's true religion.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Nature of the Intercourse between the Soul and the Body; which is supposed to be effected either by physical Influx, or by spiritual Influx, or by pre-established Harmony.* Translated from the Latin of EMANUEL SWEDENBORG, late Member of the House of Nobles in the Royal Diet of Sweden, Assessor of the Royal Board of Mines, Fellow of the Royal Society of Upsala, and of the Royal Academy of Sciences of Stockholm, and corresponding Member of the Academy of Sciences of St. Petersburg. 12mo. Pp. 43. London: Simpkin and Marshall. Manchester: W. Clark. 1832.

IN our number for last July, we said that our apprehensions on the diffusion of Swedenborgianism were greatly inferior to those of our correspondent Percuncator. We have not seen reason to alter this opinion. In noticing, therefore, the pamphlet which has just issued from the "Society for Printing and Publishing the Works of Emanuel Swedenborg," (!!!) we would not be understood to attach any importance to the influence of the book itself, or that of the erudite Society whose obstetric abilities are so worthily employed in delivering mother Dulness of such monstrosities. We are, indeed, well aware that the absurdity of any opinion is no argument against its possible prevalence; as transubstantiation and idolatry are existing proofs. The signs of the times, however, do not incline us to apprehend danger from this quarter. Negligence of Scripture, and infidelity, parent alike and child of the former, are the monsters which demand the club of Hercules. The rest, as Swedenborgianism, Irvingism, Southcotianism, (if not effete) and a host of other follies, harsh of name as hideous of aspect, are but the vulgar spawn of these mightier errors, and have too little of the principle of cohesion in themselves ever to become formidable by combination. With these then, individually, we maintain no war: and if we have, just at present, seized a Dolon from their ranks, it is only because, before we slaughter him, we hope to make him useful in the carnage of his superiors.

If the present age, as we are frequently enough reminded, have exceeded all others in intellectual advancement, we have no hesitation in saying it has also exceeded all others in theological error. Nor do we make our own Church alone arbiter of this affirmation. We appeal to every individual of whatever sect, who professes to receive *the whole Bible* as the word of God, whether this be not so. A spirit of pride and self-sufficiency, instead of bringing men to the Bible to be taught, makes them set up as teachers on their own account; and when they cannot bring the Bible by any ingenuity to submit to be the abettor of their follies, they expunge or alter with as little hesitation as if they

were dealing with the blunders of an act of parliament. The more honest, consistent, and logical of the tribe soon profess open infidelity; those who care little about consistency, but do not find avowed infidelity quite so popular as they could wish, and have not confidence enough to declare themselves prophets, settle on the "dregs of foul Socinus;" while a few hardier spirits, who see that one who would supersede the Bible can only do so consistently by claiming a higher inspiration, hesitate not to accept the alternative, and proclaim themselves inspired in good earnest. How awful a comment on our Lord's solemn words,—“Ye do err, not knowing the Scriptures!”*

As ignorance or contempt of the Scriptures is the direct origin of these impious heresies, so also is it the cause of their ready reception. Many simple Christians, who make no question of the truth of the Bible, are so insufficiently acquainted with it, that they are ready dupes, where they ought to be eloquent and triumphant opponents. One text, of a very positive and decisive character, might settle the question between presumption and ignorance. “There be some that trouble you, and would pervert the Gospel of Christ; but though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man (*ei TIΣ*, if any *being*) preach any other gospel unto you than that ye have received, let him be accursed.”† The whole matter is here brought into a narrow compass, and turns on the simple inquiry, “did St. Paul write this text by the influence of the Spirit of God?” With all who believe the affirmative, there is no room for Swedenborgianism, or for any of the theological follies of modern days.

Of Swedenborg himself we would not speak harshly. That he was wholly irresponsible for his absurdities will not admit a doubt with any intellect not absolutely capable of embracing them. We would indeed recommend to the pathological philosopher the present little tract as illustrative of the character of monomania. It will be found perfectly in unison with all the phenomena observed by medical men in the examination of this subject. The same pertinacious disclaimer of insanity, where none has been charged, and in the very moment of its most conspicuous display; (as the drunkard is always gratuitously asserting he is sober, and never more than in the excess of his intoxication) the same sturdy affirmation of strange facts, without the least apprehension that evidence is necessary to render them credible; the same rambling incoherency; the same fanciful embellishment which, assuming the subject of the monomania to be real, would be often at once illustrative and amusing; all these qualities, the very diagnosis of

* Matt. xxii. 29.

† Gal. i. 8, 9.

the disease, are abundantly discoverable in "the Nature of the Intercourse between the Soul and the Body." We will verify our assertion by some plain proofs. Take the following from the second chapter:—

That, in the spiritual world, there is a sun different from that in the natural world, I am able to testify, for I have seen it: in appearance, it is a globe of fire, like our sun, is of much the same magnitude, and at the same distance from the angels as our sun is from men: but it does not rise or set, but stands immovable in a middle altitude between the zenith and the horizon; whence the angels enjoy perpetual light and perpetual spring. The man who reasons upon the subject without knowing any thing respecting the sun of the spiritual world, may easily fall into insane notions when he endeavours to form an idea of the creation of the universe. . . . Hence it is evident into what blindness, darkness, and fatuity they may fall, who have no knowledge of the spiritual world and its sun; they may fall into blindness because the mind which judges by the sight of the eye alone becomes in its reasonings like a bat, which flies by night with a wandering course, and is attracted by a mere linen cloth that may anywhere be hanging up; they may fall into darkness, because the sight of the mind, when the sight of the eye flows into it from without, is deprived of all spiritual light, and becomes like the sight of an owl; and they may fall into fatuity, because the man still continues to think, but he thinks from natural things concerning spiritual things, and not contrariwise; thus he thinks like a madman, a fool, and an idiot.—Pp. 7, 8.

In this passage we have a most strange assertion; of which the only proof given is an assertion still stranger—"I have seen it." Of this, of course, and for the best possible reason, no proof is attempted. Swedenborg was an educated man, and was not living among a society resembling the barbarous contemporaries of the Arabian impostor. Nothing but insanity could have kept him from perceiving that, to gain credence under such circumstances, at least with the better informed, the allegation of public miracle was indispensable. Yet no such sign was ever advanced by him. No sane man would ever have stigmatized as "a madman, a fool, and an idiot," one who should simply refuse to receive a most strange opinion UPON NO EVIDENCE WHATSOEVER. In these expressions we have the ravings of maniacal irritability, anxious to anticipate against the world a charge which it is morbidly apprehensive may be applied to itself. The following is exactly in the same strain, with the same reference to the fatuity of non-Swedenborgians; and while we compassionate the poor deluded creature who penned it, we shrink in disgust from the awful blasphemy perpetrated by the silly publishing society, whom we cannot suspect of insanity except on the stoical maxim, "omnes stultos insanire;" because, in the words of the poet's address to madness,

"Nor best, nor wisest, are exempt from Thee;
FOLLY, FOLLY'S only free."

Here, then, we have the madman entire:

That there is a spiritual world inhabited by spirits and angels, distinct from the natural world inhabited by men, is a fact which, because no angel has descended and declared it, and no man has ascended and seen it, has been hitherto unknown, even in the Christian world; lest, therefore, from ignorance of the existence of such a world, and the doubts respecting the reality of heaven and hell which result from such ignorance, men should be INFATUATED to such a degree as to become naturalists and atheists, IT HAS PLEASED THE LORD TO OPEN MY SPIRITUAL SIGHT, and, as to my spirit to elevate me into heav'n, and to let me down into hell, and to exhibit to my view the nature of both. —P. 6.

One more trespass on the patience of our readers. The following is so curious, that we cannot omit it. It is not only a peculiarity of monomania to describe the world as mad, but especially the world is pronounced mad on the very point on which the maniac is diseased, Let this be recollected when we read,

They who deduce the origin of worlds from any other source than the divine love operating by the divine wisdom, fall into *hallucinations* like those of persons *disordered in the brain, who see spectres as men, phantoms as luminous objects, and imaginary entities as real figures.* P. 9.

We have already seen that Swedenborg saw "phantoms as luminous objects:" and that he saw "spectres as men, and imaginary entities as real figures," we shall shew before we conclude this article.

We have mentioned rambling incoherency as an ordinary phenomenon of insanity. We do not assert that no writer can be incoherent who is not insane; yet when a work is *composed* of incoherencies, we scarcely see how to adopt any other conclusion. There is, besides, a kind of incoherency into which no sane writer is liable to fall. No person gifted with a sound and healthy brain could reason thus; "the opposite sides of parallelograms are equal; *therefore*, the tropics are warmer than the poles." It is true, many have reasoned as *inconclusively* as this, who have not been insane; but none as *incoherently*. No mind, possessing the smallest tincture of sanity, could miss the want of connexion between the properties of parallelograms and the temperature of the atmosphere. Now not only is this pamphlet composed of incoherencies, but they are of this very kind. We will take one instance:

It is known that in the Word, and thence in the common language of preachers, fire is mentioned to express divine love; thus it is usual to pray, that heavenly fire may fill the heart and kindle holy desires to worship God: the reason of which is, because fire corresponds to love, and thence signifies it. Hence it is, that Jehovah God was seen by Moses, as a fire, in a bush; as also by the children of Israel at Mount Sinai; and that fire was commanded to be perpetually kept upon the altar, and the lights of the candlestick in the tabernacle to be lighted every evening; these commands were given because fire signifies love. That such fire has heat proceeding from it, appears manifestly from the effects of love; thus a man is set on fire, grows warm and becomes inflamed, as his love is exalted into zeal, or into red-hot anger. The heat of the blood, or the vital heat of men and of animals in general, proceeds solely from love, which constitutes their life. Neither is infernal fire anything else than love opposite to heavenly love. **THIS THEN IS THE REASON** that the divine love appears to the angels as the sun in their world, with the aspect of a globe of fire, like our sun, as was said above; and that the angels enjoy heat, according to their reception of love from Jehovah God by means of that sun. **IT FOLLOWS FROM HENCE**, that the light there is in its essence wisdom; for *love and wisdom, like esse and existere, are incapable of being divided, SINCE love exists by means of wisdom and according to it.* Pp. 10, 11.

Fire signifies love; "*this is the reason*" why love appears with the aspect of a globe! "*it follows from hence*" that light is wisdom! "*for*" love and wisdom are incapable of division; (strange assertion, by the way, and contrary to the plainest experience) and why? "*since*" love exists by means of wisdom! He who sees not the maniac in all this,—
"naviget Anticyram!"

We have mentioned "fanciful embellishment" as a frequent symptom of monomania with educated persons. We will adduce the following passage as an instance:—

After these pages were written, I prayed to the Lord that I might be permitted to converse with some disciples of ARISTOTLE, and at the same time with some disciples of DES CARTES, and with some disciples of LEIBNITZ, in order that I might learn the opinions of their minds concerning the intercourse between the soul and the body. After my prayer was ended, there were present nine men, three Aristotelians, three Cartesians, and three Leibnitzians; and they arranged themselves round me, the admirers of Aristotle being on the left side, the followers of Des Cartes on the right side, and the favourers of Leibnitz behind. At a considerable distance, and also at a distance from each other, were seen three persons crowned with laurel, whom I knew by an influent perception, to be those three great leaders or masters themselves. Behind Leibnitz stood a person holding the skirt of his garment, who, I was told, was Wolff. Those nine men when they beheld one another, at first saluted each other, and conversed together in a mild tone of voice. But presently there arose from below a spirit with a torch in his right hand, which he shook before their faces, whereupon they became enemies, three against three, and looked at each other with a fierce countenance: for they were seized with the lust of altercation and dispute. Then the Aristotelians, who were also schoolmen, began to speak, saying, "Who does not see that objects flow through the senses into the soul, as a man enters through the doors into a chamber, and that the soul thinks according to such influx? When a lover sees a beautiful virgin, or his bride, does not his eye sparkle, and transmit the love of her into the soul? When a miser sees bags of money, do not all his senses burn towards them, and thence induce his ardour into the soul, and excite the desire of possessing them? When a proud man hears himself praised by another, does he not prick up his ears, and do not these transmit those praises to the soul? Are not the senses of the body like outer courts, through which alone entrance is obtained to the soul? From these considerations, and innumerable others of a similar kind, who can conclude otherwise than that influx proceeds from nature or is physical?" While they were speaking thus, the followers of Des Cartes held their fingers on their foreheads; and now withdrawing them they replied, saying, "Alas, ye speak from appearances; do ye not know that the eye does not love a virgin or a bride from itself, but from the soul? and likewise that the senses of the body do not covet the bags of money from themselves, but from the soul; and also that the ears do not devour the praises of flatterers in any other manner? Is it not perception that causes sensation? and perception is a faculty of the soul, and not of the organs of the body. Say, if you can, what causes the tongue and lips to speak, but the thought? and what causes the hands to work, but the will? and thought and will are faculties of the soul, and not of the body. Thus what causes the eye to see, and the ear to hear, and the other organs to feel but the soul? From these considerations and innumerable others of a similar kind, every one whose wisdom is elevated above the sensual apprehensions of the body, must conclude, that influx does not flow from the body into the soul, but from the soul into the body; which influx we call occasional influx, and also spiritual influx." When these had finished, the three men who stood behind the former triads, and who were the favourers of Leibnitz, began to speak, saying, "We have heard the arguments on both sides, and have compared them; and we have perceived that in many particulars the latter are stronger than the former; and that in many others the former are stronger than the latter; wherefore, if you please, we will compromise the dispute." On being asked how, they replied, "There is not any influx from the soul into the body, nor from the body into the soul, but there is a unanimous and instantaneous operation of both together, to which a celebrated author has assigned an elegant name, when he calls it Pre-established Harmony." After this, the spirit with a torch appeared again, but the torch was now in his left hand, and he shook it behind the back of their heads, whence the ideas of them all became confused, and they all cried out at once, "Neither our soul nor body knows what part to take; wherefore let us settle this dispute by lot, and we will abide by the lot which comes out first." So they took out three bits of paper, and wrote on one of them, PHYSICAL INFLUX, on another, SPIRITUAL INFLUX, and on the third, PRE-ESTABLISHED HARMONY; and they put them all into the crown of a hat. Then they chose one of their number to draw; who, on putting in his hand, took out that on which was written, SPIRITUAL INFLUX. Having seen and read it, they all said, yet

some with a clear and flowing, and some with a faint and indrawn voice, "Let us abide by this, because it came out first." But then an angel suddenly stood by, and said, "Do not imagine that the paper in favour of spiritual influx came out first by chance, for it was of providence: for you do not see the truth of that doctrine on account of the confusion of your ideas, but the truth presented itself to the hand of him that drew the lots, that you might yield it your assent.—Pp. 39—41.

Did we read such a passage as this in the *Spectator*, we should pronounce it an elegant way of propounding the writer's opinion, and illustrating the doctrine of a providence. But when we know that Swedenborg actually intended his narrative to be received as a literal truth, we can only have recourse to his own language, and call it a "hallucination" "like those of persons disordered in the brain, who see spectres as men, phantoms as luminous objects, and imaginary entities as real figures."

And can it be that this most intelligent of all ages should have brought forth a "society" for "printing and publishing" such insane folly as all this! After all, our ancestors were not the only fools. Let those, however, for whom such absurdities are too gross, take heed lest they fall into others, less palpably extravagant, but equally fatal. A careful and devout study of the Scriptures is the real preventive and corrective. The infidel exults that he can exhibit Christianity in the caricature of Swedenborgianism. The weak and the ignorant, as their feelings may dispose them, either embrace the folly, or with it reject the Scriptures, on which they are told it is founded. The word of God must be appealed to; there the follies of the visionary will be confuted, and the conclusions of the infidel repelled. Were the Scriptures generally studied, the question between truth and heresy, between order and schism, would very soon receive its practical determination.

ART. II.—*History of the Reformed Religion in France.* By the Rev.

EDWARD SMEDLEY, late Fellow of Sidney Sussex College, Cambridge.

12mo. Pp. 399. London: Rivingtons. 1832.

WE had intended to defer our notice of this truly interesting volume till the completion of the work; but there are more reasons than one which induce us to introduce it forthwith to our readers. In the first place, we know not how long an interval may elapse between the appearance of the present and remaining portion of the history; secondly, that remaining portion will embrace abundant topics of deep and powerful import to justify a return to the subject; and lastly, we close the volume before us on the memorable eve of St. Bartholomew, in the year 1592; and the mind may conveniently pause for reflection on the dark deeds of fraud and iniquity which paved the way for the frightful massacre of the 70,000 Huguenots on the morrow. The trials

which Protestant France underwent in obtaining emancipation from the spiritual bondage of the Romish see were severe in the extreme; the characters which figured in the introduction of the Reformation into that country were among the noblest which adorn the page of history; and the record which Mr. Smedley has furnished of its use and progress is written with accuracy and candour, and places forth the actors and the actions in their proper light.

It might be imagined that the Churches of the Vaudois and the Higher Alps had no inconsiderable influence in weakening the Papal dominion in France; but such a supposition is wholly without foundation. The rise of the Reformation is to be traced to political rather than religious causes; and, though the nation had long been sensible of the corruption of its existing Church, she was led by interest to exclaim against the tyranny of the Roman see, rather than by duty to expose and denounce its impostures. It was not the sale, for instance, but the monopoly of indulgences, which called forth the indignation of the faculty of Paris; and, amid all their exclamations against the griping avarice of Rome, there is not a single syllable against its perversions of Scripture, and shameless apostacy from the true institution of Christ. When, therefore, Luther first submitted his opinions to the cognizance of the French divines, it is not surprising that they met with a peremptory condemnation; and, though there were many who did not assent to the decree which was thundered against them, yet the advocates of the New Learning did not escape the penalty of their adherence to its tenets.

Jean le Clerc, a woolcomber, who had affixed a paper to the gate of the cathedral at Meaux, reviling indulgences, and calling the Pope Antichrist, was among those who were whipped and branded. When his mother, no less zealous than himself, perceived the wound seared upon his forehead by the burning iron, she exclaimed, "Christ and his marks for ever!" Her son retired to Metz, where an ill-judged act of iconoclastic zeal soon exposed him to a barbarous and most disproportionate punishment. One evening, seizing a dead man's bone in the cemetery of St. Louis, he shattered the nose of an image of the Virgin, the diadem with which she was crowned, the head of the infant Jesus in her arms, the head and hands of a canonized prebendary of the cathedral, and the arm of a wooden image of St. Fiacre. These offences are thus particularized because his judges professed in some measure to assimilate their sentence to his crime, when they condemned him to the most savage mutilations. His nose and right hand were first cut off, two or three circles of red-hot iron were placed round his temples, and he was finally burned alive. — P. 12.

Such was the commencement of persecution under Francis I. During the remainder of his reign, numberless victims, and among the rest the celebrated Louis Berquin, ratified their faith with their blood; but notwithstanding the treacherous cruelty of the monarch, the absurd trickeries of the friars, and the massacre which succeeded the memorable year of the placards, the Lutheran principles made rapid progress throughout the kingdom. A native reformer, however, now appeared in the person of *John Calvin*, who was born at Noyon, in Picardy, in 1509, and published his *Institutio* at Basle in 1536. From this work

his religious creed may be accurately learned. His Church polity is thus described by Mr. Smedley:—

The chief distinction of Calvin's ritual worship from that of Luther was found in its extreme plainness; a simplicity in too many instances degenerating into absolute nakedness. Not only were images and pictures excluded from his sacred edifices, as idols and abominations, but the decent majesty of devotion was violated by the rejection of almost every outward adjunct. The peculiar vestments which discriminated the priest from the layman were torn away; the soul-awakening tones of the organ were silenced; a frugal meal, eaten at a plain table, was substituted for the more ceremonious administration of the sacrament of the body and blood of the Saviour. It seemed as if Calvin believed that the senses were no longer the channels through which the mind received its knowledge and exhibited its operations; and that to omit paying the homage of the body was the genuine mode of worshipping God in spirit. The flight of her bishop prevented the continuance of episcopacy in the Church of Geneva, although it by no means appears that Calvin himself was an enemy to that institution; and it would be difficult to establish a necessary connection between his polity, from which it was excluded by compulsion, and later voluntary Presbyterianism. The caprice of the congregation was allowed to regulate the salaries of the ministers, who were thus placed under the controul of the very persons whom it was their duty to teach and to reprove, in season and out of season, through good report and evil report; and upon whom, if it were only on that account, they ought to be wholly independent. Besides the minister, each church appointed deacons, who acted as treasurers and almoners; and elders, who fulfilled the office of censors and guardians of public morals. Auricular confession indeed was abolished, but the inquisition of the consistory formed by the union of the above three authorities, the ministers, the deacons, and the elders, might prove equally dangerous, and was far more tyrannical than the Romish custom. Once in every month this formidable band assembled; received the denunciations of the elders; summoned their erring brethren before their bar; took cognizance of their frailties; sentenced them to public penances; and enrolled their shame in ever-during registers. A synod composed of deputies from the several consistories met annually to decide on matters of general interest; and in cases of extreme necessity, an appeal lay to a council to which representatives were furnished by all the provinces embracing Calvinism.—Pp. 41, 42.

The tenets of Luther, as might be expected, quickly disappeared before those of Calvin; and in the year 1555, the first avowed French Church, on the principles of the Reformation, was established at Paris by a number of Calvinists, who had been for some time accustomed to assemble for worship in a house in an obscure quarter of the Fauxbourg St. Germain. In vain had the scaffold been deluged, under the sanction of Henry II., who had succeeded to the throne on the death of Francis, with the blood of unnumbered martyrs; in vain were the tongues of confessing Protestants torn out before they were dragged to execution, in order to prevent their dying words from awakening sympathy. A Church, on the model of Geneva, was now formed, and in less than two years six others were planted in the single district of Orleans. Nor was it among the lower and middling classes only that the spirit of the Reformation prevailed. The excellent Colligny had enlisted himself among its ranks; and the first families in France were at issue on the vital question of the true faith.

The king, however, impressed with the idea that the Protestants were leagued against the throne, had arrested the brother of Colligny; and though he was deterred from violent measures, his lenity so irritated

the Romanists, that a popular tumult was the consequence. In the midst of the dangers which threatened, the Calvinists held their first reformed synod, and provided for the unity of their Church by drawing up a confession of faith and canons of discipline. Henry too was shortly after removed from the power of persecuting by the lance of Montgomery; and though the character of *Catherine de Medicis*, the mother of the new king Francis II., had thrown off the mask of hypocrisy which she first assumed, and the martyrdom of the councillor Dubourg had been effected by the Duke de Guise and the Cardinal Lorraine, the Protestants were acquiring, under the auspices of Louis, the noble and intrepid Prince of Condé, a degree of strength, which, but from their avowed principle of passive obedience, the government would have found it difficult to resist. A sophistical evasion of the doctrine was therefore adopted, on the grounds that the king being under age, the Guises had usurped his authority, and that against these tyrants, for the deliverance of them every means of attack was lawful. The Prince of Condé was secretly recognized as the chief of the enterprise now meditated; and while it was in progress, the following event took place, which may be noticed as the most probable origin of the party name *Huguenot*, though it is impossible to decide by which party the detestable artifice was practised:—

The languishing state of the king's health had induced the court physicians to recommend Blois as his winter and spring residence, and the most frightful rumours preceded his arrival in that city. His disease was affirmed to be leprosy, and the remedy prescribed for it was said to be a daily bath of infants' blood. Accordingly, when he approached his palace, it seemed as if the population had been desolated and swept away by pestilence or some great convulsion of nature. Every house was closed and barred; and no individuals were visible excepting a few agonized women flying hastily across the fields, clasping their babes to their bosoms, and when overtaken, dropping on their knees and imploring mercy for the innocents, with shrieks of horror and despair. Pretended emissaries from the royal household had recently collected in all the neighbouring villages exact lists of the numbers and ages of the children whom they contained; and mysterious hints had been purposely dropped, at the same time, of the dark purpose for which this catalogue was designed. The Guises attributed these horrible reports to the malcontents, and they succeeded in arresting one of their presumed agents; but the culprit, when submitted to the question, unexpectedly retorted upon his accusers; declared that he had acted under the orders of the Cardinal of Lorraine; and that he had been instructed to circulate accounts of corruption of blood in all the members of the reigning family, in order that the crown might pass back from the descendants of the usurper Hugh Capet to the legitimate Carolingians represented by the Guises.—P. 113.

Disappointed in their hopes, through treachery, most of the conspirators were gibbeted on the spot or drowned in the river; and Condé himself, though for the present he escaped, was subsequently sentenced to death by the Parliament of Paris. His fate, however, which appeared irrevocably sealed, and which the Guises would gladly have hastened, was arrested by the death of the king. At the meeting of the states-general, immediately upon the accession of Charles IX., a memorial was presented by the Huguenots to the young king, setting forth the loyalty of the petitioners, refuting

the calumnies against them, and demanding a suspension of the unjust processes to which they were daily exposed in the courts of law. So powerful indeed had this party now become, that Catherine deemed it prudent forthwith to release the Prince of Condé; and found it necessary, in order to retain the authority which her son's minority had vested in her hands, to exclude the Guises, and proclaim the King of Navarre lieutenant-general of the kingdom. In addition to these cheering prospects, the Cardinal de Lorraine proposed a colloquy at Poissy, for the purpose of discussing the points of controversy between the Reformed theologians and Catholic sinners. The conference, which is admirably detailed by Mr. Smedley, took place in the year 1561, and was headed on the part of the Protestants, by Peter Martyr and Theodore Beza; but, as might be expected, it led to no satisfactory result. In the mean time, however, an attack had been made upon the Protestants in the well-known edict of July, but which failure in silencing their zeal, is pleasingly illustrated in the following incident:—

In the village of Montmorillon, on the borders of Poitou and Limosin, a Church had been founded, chiefly by the zeal of Francis de la Ponge, who, after much exercise in the study of Scripture, resolved to devote his future years to the ministry. Before delivering his first sermon, he had mortified himself by a long preparatory course of fasting and abstinence; and when he mounted the pulpit, overcome by bodily weakness, and yet more by the solemnity of the holy duty in which he was about to engage, after the few opening words, he paused without being able to recover himself, and continued mute for a long time, with his hands clasped and his eyes raised to heaven. Breaking at length from this trance, as it were, and resuming self-possession, he defied Satan again to prevent his labour of love; bade him avaunt as one bound and chained by God, who would bestow His grace upon the pious work now commenced; and in proof of this assertion, he preached upon the spot for two good hours. Meantime, one of the enemy, on observing De la Ponge's nervous seizure, ran off to the neighbouring village, and announced that the minister had suddenly turned black in the face, and that the devil had wrung his neck. The priests, overjoyed at so seasonable a miracle, assembled in the church, carried abroad the Host in procession, and announced this righteous judgment of God; till arriving at the Reformed Assembly, they were driven back with shame and confusion, upon discovering the preacher yet alive, and persevering in an animated discourse, little likely as yet to arrive at its conclusion.—Pp. 158, 159.

At the close of the colloquy, Beza, at the request of the queen mother, remained in France, on the promise that he should not be impeded in the support of the Protestant cause. Collisions, however, between the rival parties were not unfrequent; and at length the disputes broke out into open war. Elizabeth, queen of England, took part with the Huguenots; the siege of Rouen, the battle of Orleans, and the assassination of the Duke of Guise, followed; and at length, in the month of March, 1569, the two armies met at Jarnac, on the banks of the Charente, where fortune seemed to turn against the cause of the Reformers.

When this reverse was announced to Condé, who being posted at some short distance had not hitherto been engaged, the brave Prince was ill-circumstanced to afford assistance. In consequence of some previous hurt, he had entered the field with his arm supported in a sling, and as he rode along his lines, a severe kick from

a mettlesome horse belonging to the Comte de la Rochefoucault shattered one of his legs in his boot. Concealing all sense of pain, and without changing the easiness of his tone and manner, he took this opportunity of inculcating a military lesson. "Gentlemen," he said, "bear in mind that fiery horses do more harm than good in action; and that it is but a silly thing to pique ourselves on their management, and so to distract that attention which ought to be directed altogether on the enemy—you may here see an unlucky proof of my doctrine, which however will not hinder me from fighting." Then waving his sword, he added with great fervour, "Nobles of France, know that the Prince of Condé with a broken leg and his arm in a scarf has yet courage to give battle!" After these words he rode briskly to the Admiral's assistance; and charging with scarcely three hundred men at arms, he found himself unexpectedly opposed to the main body of the royalists. Surrounded, his horse killed under him, and himself disabled by his recent hurts, he beckoned two gentlemen of the enemy whom he recognized; and having surrendered his sword and received their faith for his security, he was raised from the ground, and seated under a tree. Almost at the same moment the Baron de Montesquieu, a Gascon gentleman and captain of the Swiss Guards of the Duke of Anjou, rode up to the groupe, and asked who was the prisoner? Upon hearing that it was the Prince of Condé, he exclaimed with vehemence, "'Sdeath, kill him, kill him!" and approaching closely behind his back, discharged a pistol through his head, by which he was instantly despatched.

There is too much reason to believe that this most atrocious and cold-blooded murder would never have been perpetrated had it not been well known that it would be approved by the Duke of Anjou. Young as was that prince (he had scarcely yet attained his eighteenth year), the seeds of those evil passions which afterwards rendered him the most detestable of his odious race, had already struck deep root in his bosom, and one among the most prolific of them was revenge. He was jealous of Condé's popular qualities, and apprehensive of his rivalry.

The ungenerous treatment which the remains of the fallen prince received, corroborates the suspicion that his assassination may be ultimately charged on the Duke of Anjou. "Monsieur," says Brantome, "was not at all displeased, but overjoyed, and wished to see his enemy's body after the conclusion of the battle. More out of insult than for any other reason, it was thrown across an old she-ass that happened to be at hand; carried to Jarnac with the legs and arms dangling on either side of the beast, and placed in a lower room under the chamber then occupied by the Duke, and on the day before by the Prince himself." After having been thus brutally exhibited as a spectacle to the whole army, the body was in the end delivered to Condé's brother-in-law, the Duke of Longueville, and buried by the Prince of Bearne at Vendome.—Pp. 321, 323, 324.

The news of the victory was received by Charles with unbounded exultation: a public thanksgiving was ordered; and the captured standards were laid at the feet of the Pope (Pius V.), who, in letters of congratulation, breathed nothing but slaughter against the unfortunate prisoners. Not long after their defeat, the death of Francis D'Andelot, one of their warmest and earliest supporters, was another severe blow upon the Huguenots; while the fiercest denuncements were issued against them under the authority of the Parliament of Paris. Their chief leaders were denounced as traitors. A reward of 51,000 crowns was offered for the capture of the Admiral Coligny, dead or alive; and his valet was shortly detected in an attempt to remove him by poison. In the following autumn they were again beaten at Moncontour, and the Pope was again loud in his congratulations and denuncements; but the capture of Nismes, the most important city of Languedoc, gave new spirit to the cause; and though retarded by serious illness, Coligny having penetrated by the middle of June into Burgundy, was advancing rapidly to Paris. A peace, however, was

concluded at St. Germain on the 15th of August, 1571; and during the two years which succeeded it, the policy of the Government seems altogether changed; tokens of hatred were transformed into prodigality of affection; the chiefs, so lately abhorred, were courted and preferred; while the seventh Reformed Synod met unmolested, and was attended by a number of distinguished personages, unequalled upon any preceding occasion. This revolution in the court, however, was in advance of the popular feeling; but the rabble were severely taught to accommodate themselves to the novel opinions of their rulers.

These concessions on the part of the Romanists were not, however, without their objects; and to strengthen the cause of security on the part of the Protestants, a marriage was proposed between Henry of Bearne and the Princess Margaret; and Admiral Coligny was received at court with marked attention. The Queen of Navarre attended to the proposal respecting her son, more than did the admiral to the favours so profusely heaped upon him. The Pope himself, deceived by appearances, had sent remonstrances both to Charles and Catherine on the subject, to which the king replied, that "his only object in concluding the marriage was to avenge himself on God's enemies, and to chastise those great rebels." Mr. Smedley proves the genuineness of this declaration upon the most conclusive evidence; and the promise was fulfilled in the massacre of St. Bartholomew, which was now in contemplation. The Queen of Navarre, who evidently distrusted the professions of the court, wrote a monitory letter to her son, afterwards Henry IV., in which she cautioned him against the intrigues of the queen mother, and represented his future bride, the celebrated Margaret of Valois, as "speaking just what she is tutored to say," and exhibiting a favourable view of their faith "only to entrap" them. Within three weeks after the date of this letter, the writer was no more; and Catherine, through the agency of the court poisoner, Renè, was doubtless the authoress of her death, which was attributed to a fever.

In the mean time, the Huguenots were received at court with every mark of the royal favour; while the palace seemed to have been cleared of every member of the hostile faction. The marriage was fixed for the middle of August, 1572, and Coligny's attendance was requested to render the festivity complete. These marks of attachment did not fail to excite suspicion in some of his party, and he was repeatedly cautioned against presenting himself at the ceremony. Similar warnings were also given to Henry himself; but they were equally disregarded by both, and at the commencement of August they arrived in Paris. On the 18th the marriage was solemnized, with no very good grace on the part of the lady; and on the Friday following the admiral was wounded by the hand of an assassin; hired, as was confidently

believed, even at the time, and afterwards ascertained by the duke's confession, by the queen mother and the Duke of Anjou.

As he passed on foot through the Rue des Fossés St. Germain, on his way to his own abode, afterwards known as the Hotel St. Pierre, in the Rue de Bétizy, he was occupied in reading a paper which had been put into his hands, perhaps with the design of slackening his pace. At a spot scarcely a hundred yards from the Louvre, and opposite a house belonging to the Canon de Villemur, formerly tutor to the Duke of Guise, the report of fire-arms was heard, and the Admiral was struck by two bullets; one burying itself very deeply in his left arm, the other shattering the fore finger of his right hand. Without any change of countenance, he pointed to the house from which the shots had been discharged, requested some of his attendants to inform the King of the occurrence, and with the assistance of his servants, walked on to his hotel, which was but a few paces distant. To some one who expressed a hope that the bullets might not have been poisoned, he tranquilly replied, "God's will be done!"—P. 383.

An expression of feigned irritation burst from the king on receiving the announcement of the attempt upon the admiral; while Henry and the Prince of Condé repaired to their wounded friend, whom they found in the surgeon's hands. Having discharged this first duty, they intimated their intention of leaving the capital; but were eventually induced, by the protestation of the king and Catherine, to remain. Most of the Huguenot leaders were also urgent for an immediate departure from Paris. Induced, however, by a fatal reliance on the pledges of the sovereign, they were still within the city and the suburbs, looking forward to the promised recovery of the admiral, and wrapped in a dream of fancied security, when the midnight bell proclaimed the commencement of the festival of St. Bartholomew.

For a record of the horrors which succeeded that eventful night, we must wait for the appearance of Mr. Smedley's second volume. The unmixed delight which the perusal of that portion of the history has afforded us, of which we have given a rapid and imperfect sketch, will make us somewhat impatient for its continuance; and we shall not be long in announcing the completion of a work, which, in point of literary merit and faithful narrative, will rank with the most approved histories in the English language.

LITERARY REPORT.

A Charge delivered at the Primary Visitation in August and September, 1832. By William Lord Archbishop of Canterbury. London: Rivingtons. Pp. 50.

A CHARGE of greater ability, wider range, or higher practical value, we have never read. The number of subjects treated is so considerable, that many are no more than touched; nor was it necessary that they should be. The object of a visitation, especially in such a diocese as Canterbury, should rather be to *remind* than *instruct*, except where

temporary circumstances dictate a different policy. The present charge is a kind of syllabus of ministerial knowledge, which may be constantly referred to as an index to the stores of memory. It treats on the Church Societies, King's College, London, cathedral establishments, parochial duties, preaching, schools, clerical deportment, the infamous conduct of the enemies of the Church, (of which his Grace is enabled to speak feelingly), the Irish plunderers and traitors, necessity of meekness and firmness on the part of the Clergy, the

Ecclesiastical Commission, and the importance of union, and indifference to minor variations of opinion, among the clerical body. We much regret to find the respected Primate not altogether friendly to the Convocation, and fortifying his opinion with that of Archbishop Secker. We have our doubts whether Secker, had he lived at the present time, would have been in *any degree* unfriendly to the Convocation. At all events, we think it to be regretted that his Grace has not stated what he would substitute for the just rights of that body. Our Church is the only Church in the world which does not possess something of the kind, and it is not found injurious in other churches. At all events, when we reflect on the enormous peril to which the Church is exposed, we cannot see how the Convocation could *more* endanger it. The reader will be pleased with the spirit of christian cheerfulness, as well as charity, which animates the charge; and the account which it gives of the support which the Church, betrayed by the ministry and the legislature, is deriving from an independent laity, must be gall to her enemies, were they likely to peruse it.

The Church of the living God, the Pillar and Ground of the Truth: a Sermon, preached, by appointment, before the Prayer-Book and Homily Society of Portland, Maine; on Monday, June 6, 1831, by GEORGE WASHINGTON DOANE, A. M., Rector of Trinity Church, Boston. Boston: Stimpson and Clapp, 8vo. Pp. 32.

To those, who profess to doubt whether Christ designed *unity* in his Church, too many of whom are found not only in the United States of America, but in the "Old Country," as Great Britain is emphatically called, this discourse will be a "rock of offence." Mr. Doane has enlarged upon the subject with great zeal and talent, and shewn, with Baxter, that "*Union* is not only an accident of the Church, but is part of its very *essence*, without which we can be no *members* of it." That our episcopal Church has peculiar claims to draw all men into the *one* fold of the Great Shepherd, is admirably argued, on the ground that "her Creeds are scriptural, her Articles are scriptural, her Liturgy and offices are scriptural, even her Canons and her Rubrics are drawn from Scripture." The charge of formality in our form of prayer is also rebutted with equal eloquence.

With such ministers and stewards of religion the Episcopal Church in the United States may hope to prosper; and this is to us a source of pure gratification, not only because we look upon her as the youngest daughter of our own Reformation, but because in the extension of that ecclesiastical polity under which it is our happiness to live, we recognize a fulfilment of a portion of the prophecies relative to the unity and universality of the Church of Christ.

Village Lectures, illustrating in simple language the Creation and Fall of Man: and arranged, in the form of addresses, for family and parochial reading. By the Rev. J. D. PARMETER, B. A., late of Corpus Christi College, Cambridge. London: Hatchard. 1832. 12mo. Pp. iv. 200.

PERHAPS there is no subject more difficult of explanation to the comprehension of the less educated members of country congregations, than the fall of man, and its important and mournful consequence. To say that Mr. Parmeter has done this well, would be but shallow commendation. Without any metaphysical discussion and abstruse theory, he has set forth the doctrine of original sin in its true scriptural import; and illustrated the blessed promise of a Redeemer in a manner at once edifying and consolatory. The present publication is the first of a series of "Village Lectures," after a similar plan on passages of scriptural interest: and we hail them as an earnest of much spiritual benefit to that class of persons for whose instruction they are designed.

Devotional Lectures on the Grace, Purity, Strength, and Happiness of the Christian Character, and also on the preliminary principles of early Education and Christian Forbearance: written for the use of families, schools, and other institutions. By M. ALLEN, M. D. London: 1831. 8vo. Pp. xvi. 460.

THESE lay-lectures, illustrative of the Christian character, as described in the sermon on the mount generally, and more particularly in the beatitudes, have been long before the public. They have now reached a second edition; which is a sure test of the estimation in which they are held. They may be adopted with some modifications, which the heads of families will readily introduce, as a useful guide to the moral and religious instruction of those about them.

1. *The Prophetic Blessings of Jacob and of Moses, respecting the Twelve Tribes of Israel, explained and illustrated. An argument for the truth of Divine Revelation.* London: Rivingtons. 1832. 12mo. Pp. ix. 16.
2. *The Bow in Strength, or a practical Disputation on the History of Joseph, as recorded in the Book of Genesis.* By CHARLES LAROM, Sheffield. London: Hamilton. 1832. 12mo. Pp. 194.

In the former of these volumes the accomplishment of the prophecies in Gen. xlix. 2—28, and Deut. xxxiii. 6—25, respecting each of the tribes of Israel, is clearly shown to have taken place according to their natural interpretation. Some indeed of the blessings, that, for instance, promised in Gen. xlix. 10, are as yet but partially fulfilled; but its eventual completion is dependent upon circumstances which are in manifest progress. Hence the inference is an unquestionable proof of the veracity of Moses, and a warrant that what he has written was inspired by the Holy Ghost; "especially as his veracity is further supported by the miracles which he wrought in Egypt, and in the wilderness, to convince the Egyptians and his brethren of his divine mission." The argument is not only satisfactorily developed, but its historical investigation is equally interesting and instructive. A practical illustration of these prophetic blessings will be found in the volume which is added at the head of this article. It is entitled the "*Bow in Strength*," with reference to the dying words of the patriarch Jacob; and delineates the character of Joseph as a pattern for the young, and a safeguard against the seduction of the world, and the snares of infidelity.

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Lectures on the Insufficiency of Unrevealed Religion, and on the succeeding influence of Christianity; delivered in the English Chapel at Rome, during the Sundays of Advent, 1830, and of Lent, 1831. By the REV. RICHARD BURGESS, Chaplain. London: Rivingtons. 1832. 8vo. Pp. xxxviii. 308.

CONSIDERABLE interest attaches itself to the Lectures from the fact that they were delivered to a Protestant congregation within the confines of the Vatican; and the preface contains an account, as important as it is delightful, of the origin and progress of this church, and the charitable institution connected with it. The Lectures themselves are a valuable addition to the various treatises on the

evidences of revealed religion. So exhausted, however, is the subject of Christian evidence, that a lengthened analysis in our pages seems but superfluous, and we have only therefore to recommend the work itself to the attention of our readers.

1. *The Halfpenny Magazine, or the Witness.* Leeds.
2. *Marks of Religious Deceivers, with Scriptural Admonitions.* Manchester.

BOTH good—the latter excellent. A work like the Halfpenny Magazine ought not to be too closely criticised: occasional broadness of style may be no more than necessary for the classes addressed; but there is sometimes a touch of the enthusiastic we cannot quite approve. The publication, however, is truly Christian, and most decidedly CHURCH: defending the catholicity of Church doctrines, and the apostolicity of Church orders. The "marks of deceivers" hit hard. We can conceive many individuals and publications writhing beneath the Scripture lash, which the compiler has applied with a very steady and decided hand. The observations are especially *seasonable*. Mrs. Lachlan and her Leicester friends, and some of the collectors of some famous societies, may perhaps be astonished to find how exactly their conduct has been anticipated in Scripture, and how differently it has been characterized from their own views of it.

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The Juvenile Philosopher. By THOMAS KEYWORTH, author of the "*Scripture and the British Chronology made Easy*," &c. London: Relfe and Unwin. 1832. Pp. 62.

A HISTORY for children, practical and theoretical, of the *Steam Engine*, the *Orrery*, and the *Tellurian*! "*Multum in parvo!*" The *multum* good—the *parvum* cheap!

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The Sacred Harp. Dublin: Leckie. 1831. Pp. xxiv. 264

A NEW edition of a work which has been sold through seven editions. It is by the author of the "*Mother's Present*." Its worth has been appreciated in Ireland and in England, and deservedly. We are glad to place it in our catalogue; but we have to complain of the omissions of letters, so frequently, as to cause us to advise the compositors to be more careful in the next edition.

Ecclesiastical Reform, A Vindication of the Church of England, and the Clergy thereof, from the Aspersions in a Letter signed "the Patron of Two Livings in the Church of England," which appeared in "the Times" Journal of Tuesday, November 13, 1832: containing also a Letter in Reply, addressed to the Editor of the Times, but considered too long for insertion. By JOSEPH SPARROW, a Layman of the Church of England. London. Pp. 20.

MR. SPARROW very energetically beats down the Antæus of the Times. But the enemies of the Church are like the Dutch toys, you may knock them down, but they will rise as often; probably for the same reason—the preponderance of the lead. Their object is not truth, but credence. Prove to them the falsehood of their propositions, they will reiterate them unblushingly. They have many points to gain, and small character to lose. The present pamphlet contains some very decisive and well applied quotations, illustrative of the creed of our Church. The historical extracts are excellent, and exhibit Puritanism and Popery in their genuine colours, in regard to that *liberality* which they so shamelessly monopolize. *Documentary* replies are especially awkward to the antagonists of the Church. Mr. Sparrow has brought together a little evidence of this kind, relative to the Church and its Societies, which must embarrass those who declaim about ecclesiastical sloth. It may be, and most likely will be, *denied*: it cannot be *disproved*; it cannot be *refuted*.

A Selection of Psalms and Hymns, from the Companion to the Book of Common Prayer. For the use of the Abbey Church of Great Malvern. London: Smith and Elder. 1832. Pp. xvi. 378.

THE "Companion" had 103 subscribers, amongst whom are the Duchess of Kent, twenty copies; King Leopold, twenty-five copies. The "Selection" has thirty-five subscribers, principally from the other list, amongst whom are four bishops, the rest are clergymen, at whose request, "for the use of their churches," this second edition has been compiled. If they can apply it to the service of the Church, others can also. We know not, however, how the trial has succeeded.

1. *An Address delivered in King's College, London, at the commencement of the Medical Session, October 1, 1832.* By J. H. GREEN, F.R.S. F.S.S., Professor of Surgery in King's College, London, Professor of Anatomy to the Royal Academy, Surgeon to St. Thomas's Hospital, &c. &c. London: Fellowes. Pp. 43.
2. *An Introductory Lecture, delivered publicly in King's College, London, November 17, 1832.* By the Rev. M. S. ALEXANDER, Professor of Hebrew and Rabbinical Literature in the College. London: Fellowes. Pp. 29.

THE above Addresses have been obligingly sent us, and they fully sustain the high reputation of King's College. Mr. Green's is a very scholar-like and philosophical view of the rise of professions, especially the three great ones, theology, medicine, and jurisprudence. From the consideration of the subject generally, he opens the way for the discussion of that branch which he so ably conducts. The Address is written in the spirit of a churchman and a gentleman: in that spirit of better days which we trust will always find refuge from the tempests of popular turbulence in such institutions as King's College. Professor Alexander offers a very pleasant perspective glance at the pleasures and advantages of Hebrew Literature, which, in conjunction with the increasing conviction of reflective and learned men on the subject, will, we hope, have the effect of diminishing the reproach of negligence of Hebrew, which has so long borne heavily on our Church. This point is well touched in the Lecture, and will not, we are sure, have been touched in vain.

A Mother's Present to her Daughter. Dublin: Leckie. 1831. Pp. xvi. 272.

A COLLECTION of extracts, in prose and verse, the perusal of which justifies the remarks of the editor in his sensible introduction—that "he has consulted utility rather than show, and has aimed to prepare, not a bouquet of flowers, however beautiful or fragrant, but a gift of substantial and abiding worth—a string of pearls, which, worn about the neck, will prove 'an ornament of grace.'" It is a proper book for a mother to give, and for a daughter to read. As such, it has our "*imprimatur*."

A SERMON

FOR THE NATIONAL SOCIETY, UNDER THE KING'S LETTER.

PROVERES XIX. 2.

That the soul be without knowledge, it is not good.

It is the particular disgrace of the present age, that some persons require a proof of the truth of these words of Scripture; and, indeed, do worse; for they actually go the length of denying the assertion altogether, and say in their hearts, "that the soul be without knowledge, it is good." They tell us that the poor will be unduly raised and displaced by education, and then we shall have no labourers to reap our corn, and no servants to discharge domestic duties. It is strange that those who call themselves Christians, and yet oppose the education of the poor, should never once pause to reflect on what THE BIBLE has said on the subject. It is strange that, because *some* kinds of education may be improper, and even hurtful, people should therefore imagine that *all* must be so. It is a strange conclusion that, because it would be absurd to teach a labouring man languages and sciences, it must therefore be absurd to teach him the way of salvation. If it be true that the wise man after the flesh, the scholar, or the pretender to learning, would be discontented or remiss at the plough or the loom, does it follow that *the Christian* would? Mankind take up opinions in the gross, without examination, and, because *some* kinds of education have been found injurious to the poor, they rashly conclude against *all*.

The truth, however, appears to be, when coolly and soberly examined, that every man, to be happy, should be educated *for* his station, and neither *above* nor *below* it. To attempt to engage the minds of labouring men about the intricacies of science is sure to produce one bad effect out of three. It will make them idle and restless, and discontented with the limits of their knowledge, and the labours of their station; or it will give that "knowledge" which "puffeth up," that conceit which is always found in company with smattering; and more than smattering, persons in this station would be unable to get: or, if pursued, it would take the poor man from the understanding and the exercise of his calling, and deprive him of his morsel of bread, with nothing in return but useless and inapplicable information. But it has been profoundly remarked by the great father of the modern natural philosophy, that a little of that science inclines men to atheism; but a deeper acquaintance with it brings them about to religion. That this is true there are three strong arguments; the high authority of the opinion, the reason of the thing itself, and the evident practical effects. It is evident that a little natural philosophy can only supply doubts and misgivings, which nothing but profundity of knowledge can meet and overcome. It is evident, because the beginnings of all learning are beset with difficulties; and the difficulties in natural philosophy are such as are connected with those of a revelation, and thence with those of religion. And the practical consequence is plain. We know that, when a neighbour people publicly and nationally renounced Christianity, the public mind had been carefully trained for the crisis by a smattering of philosophy. And those who have had an opportunity of

observing in this country the character of such as have been subjected to a similar process have a powerful and convincing exemplification of the sentiment of the great philosopher. A little philosophy, and a very little, at most, can be the pittance of the labouring classes; and if it be true, as we have every reason to believe, that this little will incline them to atheism, surely, if there be no other reason, this must be sufficient argument to every Christian to withhold it.

Such an education then, as this, is certainly an evil; but such is not the education which the text recommends, nor that which I stand here to advocate. There is one subject which concerns EVERY station. To be uninformed upon THIS subject is an injury every where; for with this all are concerned, young and old, rich and poor. It is the great subject of BELIEF and DUTY. To know our God, and ourselves; to know that we are purchased by Christ's blood, and sanctified by his Spirit; and hence to "fulfil the great commandment," to "love God," and "the royal law," to love our neighbour as ourselves. This is the knowledge which we are assembled to dispense and support. This is the knowledge mentioned in the text. It does not say, "that the *mind* be without knowledge, it is not good;" but, "that the *soul* be without knowledge, it is not good." The scholar and the labourer may both go on in their several stations, and be happy and useful; the learned man may know little of handicraft, and the artisan little about learning; yet both will be respected and both serviceable. But it is not so with the knowledge of the *soul*. Without religious knowledge, without religious instruction, the richest man is poor, and the wisest foolish. If the *soul* be without knowledge it is without every thing. "My people," says God himself, "are destroyed through lack of knowledge." "Ye err," says our Lord, "not knowing the Scriptures." Our worldly riches and our worldly learning must leave us when the fashion of this world passeth away: but our religious knowledge will go along with us, and be the power of God unto salvation unto every one that believeth.

Let not then the institution of schools for the education of the poor in religious knowledge be confounded with those visionary and absurd establishments whose object really is to educate the poor above their station; to give them knowledge which they cannot digest without deserting their most sacred and necessary duties, or which, if digested, could prove of no service to them whatsoever. The object of the National Society schools is not to educate the poor *above* their station, but to educate them *for* it: to teach them their own value; to teach them that, although, by the necessary consequences of a social state of life, they occupy a place of less conspicuous utility: yet that "without them, a city cannot be inhabited;" that though "they dwell not where they will, nor go up and down;" though they be not "sought for in the public council, nor sit high in the congregation;" though "they sit not in the judges' seat, nor understand the sentence of judgment;" yet "they do" in their station, "maintain the state of the world:"—and to teach them something more:—the object of the National Society is to perform the great and crowning mercy of all the miracles of Christ himself, TO PREACH THE GOSPEL TO THE POOR—to teach them, amidst all their privations, the blessed truth that "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love

Him :” that though they be not rich in the goods of this world, yet it is their own fault if they have not a treasure in heaven inexhaustible and all-sufficient : that Christ is come to redeem them and exalt them to eternal life, if they will only live worthy of the vocation wherewith they are called : if they will turn a deaf ear to the temptations of their station, bear their privations with resignation and cheerfulness, and prove their trust in their Redeemer by a steadfast course of obedience to his will. And shall that education make them proud, which expressly tells them that “God resisteth the proud, but giveth grace unto the humble?” Shall that religion make them idle, where they learn that even “every idle word” must be accounted for to God? If they are bad servants, shall it be charged on that instruction which says, “Servants, obey your masters in all things, and please them well in all things ; not answering again, not purloining, but showing all good fidelity?” If they are careless of their work, must it be attributed to that precept which commands them to “labour, working with their hands the thing that is good?” Does not the Bible say, “Do violence to no man ; neither accuse any falsely, and be content with your wages?” Does not the Bible teach man, in whatever station he is called, therewith to be content? Is it not plain, that religious education is of all things the best calculated for rendering the poor good citizens in every respect? Is it not matter of incontrovertible fact, that sedition, irreligion, crimes of every species, have been almost confined to the uneducated poor, while those who have been religiously brought up, have been distinguished as good subjects, good citizens, good Christians? Is it not an indisputable truth, that of those who suffer the sentence of the law not one in one hundred is a person of religious education? And can any thing be more common than for persons so circumstanced to deplore the want of this education, and acknowledge that a timely acquaintance with their spiritual circumstances and duty would, by God’s mercy, have preserved them from their horrible fate? In a word, is it not more probable that a man will perform his duty when he knows it, than when he knows it not? Is it not certain, that those who pervert their education to read immoral books, would, if uninstructed, have kept immoral company? And that those who employ the plain acquirements of writing and arithmetic in fraud, would, if they had never possessed them, have had recourse to more violent aggressions? While it is equally certain, that those who yield themselves to the influence of christian education could never have become what they are in a state of neglect and ignorance.

But, my christian brethren, if the objection against religious education were as true as it is false ; if the poor became in consequence of education less willing to work and to obey, which they would not, it would not be for us to choose *whether we would save their souls or no*. When our Lord says, “Suffer the little children to come unto me, and forbid them not,” it is not for us to say, We will not suffer them, and we will forbid them. When God says, “Let there be light,” it is not for us to say, Let there be darkness. When his Apostle says, “Concerning spiritual things, brethren, I would not have you ignorant,” it is not for us to say, Concerning spiritual things we will have our brethren ignorant. The instruction of the poor is a matter of the very highest importance. It is to perform the command of Christ

and to "preach the Gospel to every creature." And of the need of this duty, my richer brethren, you will feel best convinced if you search your own breasts. You that most deeply feel the importance of religion, is it from the single Sabbath-day's devotion and instruction that you receive all the spiritual strength that is needful to maintain you in your converse for the week with the world? Is it not from *meditation, and reflection* which are the work of education? Is it not the private study of the Scriptures which enables you to understand the arguments of the minister, and to feel his exhortations? Were it not for the education which your parents have given you, is it likely you would have been now enjoying the rest of a soul reconciled to God by the blood of the Saviour, your conduct in all things witnessing your faith? And if *you* are in need of frequent application to the fountain-head of sacred truth, what, think you, is likely to become of *those poor creatures who have never enjoyed religious instruction*? You may say, indeed, that in this christian country all may gain instruction when grown up.—But do they so? Does the depravity of human nature teach people to seek that instruction which never comes to them? Would the Gospel have ever exercised its power on one human heart, if it had been left to men to seek it? And those poor persons who are themselves religiously educated, what time have they for imparting these blessings to their children? They are employed throughout the day in labouring for their families; and their children are spending their time in ignorance and in idleness. And what is the consequence? Some may say, they have an opportunity of learning their duties at church. True. But have they been bred up to love the habitation of God's house? And will they love it of themselves? Do we look for miraculous inspirations? And if we do not, how is religion to be taught, but in the same way in which we teach all other things, by *EDUCATION*? No, my brethren! he who is not taught the Gospel, be he where he may, is not taught the only thing which can place him, in respect of *soul*, above the lowest savage. See him squandering his time and his maintenance in disgusting and brutalizing drunkenness; see him employ the only knowledge he has of God's holy name to take it in vain and blaspheme it. See him spending his Sabbath, the day which was given him for holy rest, in unholy restlessness—perhaps in plunder. See him foolish and ignorant, malicious and wicked, and ask, in wonder and astonishment, Can this be an immortal and a reasonable creature? Yes, my brethren, wonder as you may, this is a *MAN*! but it is the condition of a *MAN WHOSE SOUL IS WITHOUT KNOWLEDGE*. Well, indeed, then, may we say, "that the soul be without knowledge, it is not good." Well may we re-echo the sublime sentiment of that pious and enlightened prayer which a late venerable, patriot, and christian monarch offered for himself and his people, when he besought that every subject of his vast empire might possess and read the Bible. It is not the *increase of religious education* which is the cause of the increase of crime—an opinion almost too ridiculous to be noticed—but it is the *increase of a poor population without a proportionate increase of means or exertions to educate them religiously*. Religious education, on the whole, has decreased within the last twenty years. For although more schools have been founded, and more children educated, yet the

number instructed has borne a decreased proportion to the sum of the population. And this is, no doubt, a very principal cause of increasing criminality.

The instruction, then, of our poor brethren is a duty of eternal and essential obligation, and one which we cannot omit without exposing ourselves to the dreadful condemnation of the Scribes and Pharisees, in withholding the key of knowledge. Where poverty, occupation, and ignorance will not allow parents to bring up their children "in the nurture and admonition of the Lord," it becomes the duty of those who can supply the means of religious instruction to do so: or assuredly they will have to answer at the bar of God for their neglect. It will avail them nothing to say that they thought education injurious, when the lost soul of one whom they might have plucked from the fire is crying for vengeance against their supineness and negligence. St. James concludes his epistle with these remarkable words: "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." He, therefore, who has this faculty in his power, and does not employ it, will incur the guilt and the penalty of a multitude of sins. For it is our duty to recollect, that not only the open violation of the will of God, but the neglect of any of his commands will expose us to condemnation. When Christ shall inquire at his second coming into the actions of men, he has told us that he shall thus address the wicked: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not unto me. And these shall go away into everlasting punishment." It is not said, *because they violated any express prohibition*; but, *because they neglected to fulfil the will of God in assisting their poor brethren.*

But we must proceed to a more minute account of what the National Society has actually done for the accomplishment of its mighty object, the education of the poor in the principles of the Church established in these kingdoms, in those principles which have led so many millions to the knowledge of their Saviour,—and we humbly hope to his presence also; in those principles wherein lived Hooker, and Jewell, and Hall, and Beveridge, and Wilson, and Porteus, and Heber; for which Ridley, and Latimer, and Bradford, and Taylor, and a host of glorious champions for the truth, gave their bodies to be burned. The whole amount of what the National Society has done can never be known until God shall bring every secret thing to judgment. The number of children educated through the means of this Society, pecuniarily and otherwise, since its establishment in 1811, can never be strictly calculated; but that vast numbers of immortal souls have been led by this Society to drink of the waters of everlasting life is evident from this—that the returns obtained of Church of England schools during the last year only, amount to 10,965 in England and Wales, in which there are 740,005 scholars;

while a moderate calculation on the returns not received places the number omitted at about 2000 schools, and 160,000 scholars; so that it may be fairly estimated, that there are at the present moment about 13,000 schools, above one-half of which are promoted or assisted by the National Society, in which 900,000 poor children are at this moment in course of deliverance from ignorance and sin, and training in the way wherein they should go. A mighty blessing, in whatever light considered: 450,000 persons can never be uninfluential on a community; and they may be, under God's good providence, the leaven which may yet avert his righteous judgment as this land advances in crime.

The National Society proceeds to the attainment of its objects by various means—by contributing to the erection of schools—by training teachers—by educating gratuitously and immediately a large number of children, and by assisting National Schools with books and useful information. In the last year only, the Society granted 6,630*l.* in sums varying from 5*l.* to 300*l.*, by which 156 schools are to be built, capable of containing 17,200 children. In twenty years it has spent upwards of 74,000*l.* in building and aiding schools.

"There is reason to think," says a recent Report of the National Society, "that the daily schools in union cannot be conducted at an average expense of less than 40*l.* a-year, nor those with Sunday attendance only for less than 5*l.*; and, assuming these sums as the most moderate estimates, it will appear that the annual expenditure on schools in connexion with the National Society cannot be less than 110,000*l.* a-year. The total of grants expended since 1811 amounts to about 92,900*l.*; and it appears that this expenditure has caused a sum of at least three times its amount to be applied to the same purposes. If then it be considered, that since 1811, in all probability, little less than 400,000*l.* have been expended in establishing schools, which now contain about 346,000 scholars, and that these establishments are conducted at an annual expense of about 110,000*l.*; that this is exclusive of national schools established without the Society's aid, and also of numerous other schools not united to the Society, but to the establishment or augmentation of which it has greatly contributed, by the general impulse given to the spirit of educating the lower orders,—no further arguments need be urged to prove, that the expectations of those who first instituted the National Society have been abundantly realized; nothing more need be said to establish the powerful claims of the Society upon a christian public for their encouragement and support."

The vastly increasing population of Lancashire, rapidly outgrowing all existing means of education, and the needy peasantry of Wales, almost famishing for the bread of life, have especially invited the Society's attention; and measures are now in progress (should the funds collected under the present letter enable the Society to use them) for increasing the means of education in the mining and colliery districts of the north. Since the establishment of the Society, upwards of 11,000 children have been instructed freely in the central school in London, and nearly 2,000 masters and mistresses have been qualified to superintend national schools in Great Britain and its dependencies.

With all these noble objects in hand, but with her means to meet them exhausted, the Society appeals to a christian nation, and feels

that the appeal will not be in vain; more especially, when the sovereign of the land pleads her cause, and reminds his subjects of their duty. It may be satisfactory to know how the collection on the last king's letter was expended. The sum was 28,146*l.* It called forth an outlay of nearly 130,000*l.* in the erection of schools by parishes and individuals who could never have attempted any thing of the kind without this aid. It resulted in the erection of 502 separate school-rooms, in places comprising a population of a million and a half, for no less than 58,000 children.

For all these blessings, generations of Christians, under God, may be indebted to you; to you these innocent beings appeal this day, whether you will fling them forth on the wide troublous ocean of life, assailed by every temptation, without a christian principle or a christian hope to stay or to direct their frail and wandering bark; the easy prey of their eager proselytes of empirical professors of education, who, under the spiritual foes, and their own evil natures, or the ready dupes and pretence of diffusing useful knowledge, unsettle the faith, and wreck the hopes of millions; whether you will expose them to others and to themselves; whether they shall exist by sin, die by intemperance, or perhaps by the hand of justice, and thus appear before their outraged God, or whether you will snatch them from this accumulation of horrors, teach them their duty, make them useful, respectable, and happy, though humble, members of society, and finally meet them in joy and glory everlasting. The responsibility on every one of you is heavy: God grant it may be worthily discharged! Remember that "if there be first a willing mind it is accepted according to that a man hath, and not according to that a man hath not." "Remember, that, "he that soweth sparingly, shall reap also sparingly; but that he that soweth bountifully, shall reap bountifully." "Be merciful," therefore, "after your power. If you have much, give plenteously: if you have little, do your diligence to give gladly of that little, and so you shall gather yourselves a good reward in the day of necessity." Remember the poor widow, who threw her mite into the treasury, and was more acceptable to Christ than all the rich Pharisees. Remember, that "a cup of cold water given in his name shall not lose its reward;" and in *his* name I beseech you, my brethren, *every one of you to do his best*, however small that may be, for *his* love, and for the salvation of your fellow-sinners and yourselves.

Whatever may be the future destiny of those whom we may be enabled to educate, it is not for any of us to speculate on the probability of what real good we may effect by what we may do for them this day. After all that has been done, some may turn from the right way: in this case, however, the condemnation, like the guilt, will rest with themselves. We shall have done all in our power; and if we have failed in the object of our labour of love, we shall not fail in its reward. An opportunity is now offered us of consecrating the Sabbath to its highest purpose, that of doing good. Embrace it to the utmost of your power—for you know not what a day may bring forth. Ask yourselves what you can spare, and spare it faithfully. And if it entrench a little on some pleasure or some superfluity, it will not be less acceptable to God. For if you do your best with diligence and sincerity for the love and faith of that

Saviour who redeemed you, "you lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal;" "where they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." "Out of the mouths of babes and sucklings" you may "ordain a strength" of "praise" which shall welcome with hosannas your entrance into the courts of everlasting bliss. And this one day, faithfully and generously employed, may minister to a happiness which no conception can attain, and no duration comprise. By the most tender and exalted ardour of Christian affection which a minister can feel for a faithful flock; by your clearest and most evident course of duty; for the love of your Saviour; for the love of those whom he, in infinite condescension, calls *his brethren*; O seize, to the very utmost, this glorious opportunity of advancing a blessing, which, even in attempting to conceive it, affords visions of pleasure infinitely superior to all that the world calls realities; and know even this night, when you rest you on your pillows, the earnest of the inexpressible and inconceivable favour implied in the heavenly promise; "Blessed are the merciful, for they shall obtain mercy."

H. T.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXVIII.

FATHERS OF THE THIRD CENTURY.

TERTULLIAN.

Quid Tertulliano eruditius, quid acutius?

Jerom. Epist. ad Magn. 84.

THE Christian religion is a religion of active benevolence, not of morbid asceticism; and it generally happens that overstrained austerities in individuals, no less than the monastic discipline of societies, have originated in perverted views of the precepts of the Gospel, always suggested by some natural bent of the disposition, and frequently fostered by pride. A powerful illustration of this remark is afforded in the character of TERTULLIAN, the first Latin father of the primitive church whose writings have escaped the ravages of time, and nearly the first who wrote in that language.* Naturally morose in his disposition, he had formed a stern and rigid estimate of Christian purity, the discouragement of which by the more moderate party in the church, seems to have caused his secession from their communion.

QUINTUS SEPTIMIUS FLORENS TERTULLIANUS, whose triple *prænomen*, by the way, rests upon no very substantial authority,† was born at

* According to Jerome (*Vir. Ill.* §.53.), *primus post Victorem et Apollonium Latinorum ponitur*. Of Victor an account has been already given; Apollonius will form the subject of a future article.

† He is so called in the MSS. of his works; but in the conclusion of the tract *de Virginitatis restandis*, which is, however, probably spurious, he designates himself simply *Septimius Tertullianus*; and so also Jerome, in his *Epist. ad Fabiolam*.

Carthage about the middle of the second century. The time and manner of his conversion to Christianity are unknown; and it has sometimes been thought that he was born of christian parents. There are passages in his writings, however, which seem to intimate that he was originally a heathen;* and the statement of Jerome respecting his parentage leads to a similar conclusion. His father, it seems, was a centurion, employed in the proconsular service in Africa; and there is a passage in the *Apology* (c. 9.) which is supposed to allude to his military duties. His post is not thought to have been of any high trust or importance; but his son was enabled, probably by his own unassisted talents and persevering assiduity, to inform himself in every branch of literature and science which was studied in his time. Though his works were principally composed in Latin, yet we know that three at least, not now extant, were written in Greek;† and, besides other proofs of his knowledge of that language, he sometimes speaks as if he was not unacquainted with Hebrew.‡ That he was perfectly conversant with the poets, historians, and philosophers, both of Greece and Rome, the quotations with which his works abound afford ample testimony. Philosophy and medicine§ had also occupied a portion of his time; and so deep were his researches into the jurisprudence of the Romans, that he had acquired considerable celebrity in the capital of the world.|| Hence he has sometimes been identified with *Tertulian*, an eminent jurisconsult; but the difference of their styles, which is far more apparent than that of their names, draws a marked line of distinction between them. In the *Treatise of Pallio* (c. 5.) Tertullian says that he had taken no part in the proceedings either of the forum or the camp.¶

The fame of Tertullian was probably at its height during the reigns of Severus and Caracalla, at which period Jerome places him in his catalogue. Jerome also calls him a *presbyter*, so that it was probably at the commencement of the former reign, i.e. about the year 193, that he was admitted into the priesthood; but whether at Rome or Carthage, is a question of some difficulty. Upon the whole, the former supposition is most probable. His accurate knowledge of the Roman laws; his acquaintance with the principles and proceedings of the Marcionites and Valentinians, who seceded from the Romish Church; the reputation which he had acquired in the capital; and his final disagreement with the Romish Clergy; are powerful arguments in its favour. The Romanists,

* Apol. §. 18. *Hæc et nos risimus aliquando: de vestris fuimus.* See also Lib. adv. Marc. iii. 21. De Pœnitentia, §. 1. De Fugâ in Pers. §. 6. It is not easy to refer these expressions to the Gentile condition generally, as some propose.

† The tracts of *Spectaculis*, de *Virginibus relandis*, §. 1. and de *Baptismo*, §. 15. See de *Corona*, §. 6. He observes in the work against *Praxeas*, §. 8. *Ast ego, siquid utriusque lingue præscripsi.*

‡ See Adv. Marc. IV. 39. Adv. Prax. §. 5. Adv. Judæos, §. 9.

§ De *Anima*, §§. 2. 6.

|| Euseb. Hist. Eccl. II. 2. Τερτουλλιανὸς τοῖς Ῥωμαίοις νόμοις ἡκριβωκῶς ἀνὴρ, τὰ τε ἄλλα ἐνδοξος, καὶ τῶν μάλιστα ἐπὶ Ῥώμης λαμπρῶν. The frequent use of legal terms in his works is very remarkable. Rufinus and others, however, are probably correct in translating the latter clause, with reference to his writings generally, *inter Latinos scriptores celeberrimus.*

¶ In the Tract de *Coronâ*, written after his lapse into heresy, he maintains that a Christian cannot conscientiously become a soldier.

indeed, maintain that he was not a presbyter, and that Jerome's affirmation of the fact is contradicted by two passages,* in which Tertullian speaks of himself as a layman. It will appear, however, by a reference to these passages, that the first person is there used rhetorically; and the part which he took in a transaction, related in the Treatise *de Anima* (c. 9.), could only have been exercised in his ministerial capacity. But Tertullian was married, and two pieces are found among his works, addressed to his wife, which strike at the very root of the favourite doctrine of the Romanists respecting the celibacy of the Clergy. In order, however, more effectually to get rid of his example, they maintain that, even admitting his priesthood, he ceased, when he entered upon it, to cohabit with his wife. True it is, that he advocates a single life, not only in the Clergy, but in the laity: but there is not a passage in his writings which declares its necessity.

"Having continued in the priesthood," says Jerome, "till the middle age of life, Tertullian was driven by the envious and contumelious treatment of the Romish Clergy to embrace the tenets of Montanus.† Here, then, is expressly stated the true cause of his defection from the Church. The severer austerities of the Montanists had always found, perhaps, a degree of favour in his sight; and the acerbity of his temper, irritated by the sarcastic reflections and censorious conduct of his less rigorous brethren, relieved itself in the pride of withdrawing from their communion. Some, indeed, have attributed his secession to disappointed ambition; but his known contempt of the world and its honours is altogether at variance with any such hypothesis. The date of the occurrence, however, which is said to have excited his indignation, may possibly have been coeval with the period of his secession, though it is far from affording any positive determination of this unsettled point in the chronology of this Father's life. Indeed, the vacancy in the see of Carthage, occasioned by the death of Agrippinus, is in itself an uncertain epoch: but in all

* De Exhort. Cast. §. 7. *Vani erimus, si putaverimus, quod sacerdotibus non liceat, Laicis licere. Nonne et laici sacerdotes sumus? Scriptum est; regnum quoque nos et sacerdotes Deo et Patri suo fecit.* De Monogam. §. 12. *Cum extollimur et inflamur adversus Clerum, tunc unum omnes sumus, tunc omnes sacerdotes, &c. &c.*

† The heresy of Montanus, a native of Arduba, in Mysia, is referred by Eusebius, in his *Chronicle*, to A. D. 171. He claimed the gift of prophecy, and asserted that a purer form of Christianity was revealed to him by the Holy Ghost, than had been set forth by Christ himself and his Apostles. It has been inferred from some of his prophecies, preserved by Epiphanius, that he represented himself to be the *Paraclete* himself, who was promised to the Apostles, though distinct from the Holy Spirit shed upon them on the day of Pentecost. But Epiphanius says expressly (Har. 48.) that the Montanists received the Old and New Testaments, believed in the resurrection of the dead, and maintained the catholic doctrine of the Trinity: nor would Tertullian have joined himself to any sect, who were influenced by an outrageous fanaticism. It was a prevailing notion of the age, that the spirit of prophecy had not ceased, so that the revelations of Montanus would be heard with reverence, and tend to enforce the doctrines which he inculcated. These consisted chiefly in injunctions to abstinence and frequent fasting, in prohibitions of second marriages, in denying absolution to sins committed after baptism, in non-resistance to persecution, and in a variety of severe and painful austerities. He likewise affirmed that the New Jerusalem would descend upon Prepuza, a city of Phrygia, where he dwelt; and hence his followers were sometimes called *Cataphruggians*. Two wealthy females, *Maximilla* and *Priscilla*, contributed to the support of the new sect; and professed to be actuated by the same spirit which dictated the ravings of Montanus.

probability, it occurred about the close of the second century.* In placing, therefore, the lapse of Tertullian, who is said to have been indignant at the refusal of his pretensions to the see by the Church of Rome, in the year 200, there is a very plausible argument in favour of the date. About the same time the conference between Caius and Proclus, of which there is an account in Eusebius (Hist. Eccl. II. 25. VI. 20.), ended in the excommunication of the latter, with all the adherents, and Tertullian (it should seem†) among the rest, of the Montanist sect.

It was probably at this period of his life that he exchanged the *toga* for the *pallium*, when the ridicule, with which he was visited in consequence, called forth his angry expostulation in the Treatise entitled *de Pallio*. There is, it is true, great diversity of opinion respecting the date of this Treatise. Some maintain that it was written immediately after his conversion to Christianity, when he assumed the *pallium* as the dress in general use among Christians; and others, that it was the appropriate garb of a presbyter, and adopted by him at the time of his admission into that order. But in neither of these cases would its use have excited any particular remark. It seems more probable that the *pallium* was worn by those Christians whose devotions assumed a more ascetic character; and that the new Montanist marked his connexion with this party by putting on their dress.‡ The tract, moreover, was written at Carthage, whither he retired after he professed himself a Montanist; and the passage, in which the writer speaks of the *triplex virtus Imperii* (§. 2.), may allude to the association of Geta with Severus and Caracalla in the government, which took place in the year 198. As to the peace which he mentions, though some understand that which followed the defeat of Niger, it may as well be understood of the undisturbed repose of the latter years of the reign of Severus.

Early in the succeeding century, the edict of Severus against proselytism, directed mainly against the Jews, but involving the Christians also in its consequences, was the signal for the revival of persecution throughout the Roman empire. The emperor, from motives of gratitude,§ no less than from his knowledge of their peaceable and loyal demeanour, was at first inclined to take the Christians under his protection; but the frequent tumults excited by the Jews elicited this decree, by which he sanctioned the irrespective massacres and tortures which disgraced his reign.|| In Egypt, more especially,

* See Routhii Reliq. Sacr. T. III. p. 137.

† See Tertull. de Jejun. §. 1.

‡ De Pall. §. 6. *Sed ista pallium loquitur: "At ego jam illi etiam divinæ sectæ ac disciplinæ commercium conféro."* Gaudet, pallium, et exulta: melior jam te philosophia dignata es, ex quo Christianum cepisti. In §. 4. he calls the pallium *sacerdos suggestus*; but adds: *deduc oculos, suadeo, et reverere habitum unius interim erroris tui renuntiatorem*. At the same time it is not very easy to ascertain the correct import of these expressions.

§ He had been cured of a disorder (as some have thought miraculously) by a Christian named *Proculus*. The Romanists cite this case, in which the patient was anointed with oil, in support of the *sacramental unction*; but there is a wide difference between the application of a medicinal oil for the recovery of the patient, and the spiritual anointing of a departing soul. See Bishop Kaye on the *Writings of Tertullian*, p. 455.

|| Spart. in Vit. Sever. §. 17. *Judeos fieri sub gravi poena vetuit: idem etiam de Christianis sanxit.*

the Christians were exposed to the most dreadful horrors; and it was probably in defence of the sufferers in these parts that Tertullian addressed his celebrated Apology to the governors of Africa. On this supposition it was written in the year 204. Now it is allowed on all hands that Tertullian, after his adoption of the Montanist doctrines, repaired to Carthage; and that the Apology was written at Carthage, is abundantly manifest throughout. In speaking of Rome, he calls it (c. 9.) *illar eligiosissima urbs Aeneadum*; and he adopts throughout a mode of expression which he could scarcely have used had he been resident in that city. Nor would he have styled the senators of Rome, to whom the Apology has been thought to be addressed, by the title of *præsides*; whereas it is clear, on the contrary, from one passage at least, that he was writing in a proconsular province.* The peculiar tenets of the Montanists would scarcely be displayed in a composition of this description; so that their absence does not prove that the writer had not yet fallen in with their principles. Among the tracts, indeed, which were certainly written after his conversion, was that *de fugâ in persecutione*, which bears evident marks of reference to the troubles under Severus; during which, not only individuals, but whole communities, bartered their possessions for their life. It is written, however, in a very different temper from that which pervades the Apology, and argues the rigid Montanist throughout. But after the death of Severus, he again took up the cause of the persecuted Christians, in his address *ad Scapulam*; and here, again, no traces of Montanism appear. Laying aside their absurd claims to the extraordinary gifts of the Holy Spirit, it was only in their repeated fasts and rigid austerities that these heretics materially differed from the generality of Christians: in articles of faith Tertullian's orthodoxy has rarely been questioned. "As for Tertullian," says Dailè, "his defection into Montanism has, without doubt, greatly diminished his reputation in the Church, both for fervent piety and extensive erudition. Yet, not only were several of his works written while he yet adhered to the Catholic faith, but even his Montanism separated him from the Church solely in regard to discipline; to an extreme severity of which he was led to conform by the natural harshness of his disposition. In respect of doctrine, he was evidently guided by the same rule of faith as the Catholics themselves; and hence he sarcastically observes, that people rejected Montanus, Maximilla, and Priscilla, not because they had erred from the faith, but because they would have us *fast* rather than *marry*.†"

In the latter years of his life, Tertullian left the Montanists, but not, as it should seem, for the purpose of re-union with the orthodox Church. He had built a conventicle of his own at Carthage, which was still frequented by his followers, called Tertullianists, in the time of Augustin, who succeeded in extirpating the schism.‡ The time of

* Apol. §. 45. *Deum, non Proconsulem, timentes.*

† De Jejun. §. 1. *Hi Paracletos controversiam faciunt, non quod alium Deum prædicent Montanus, Maximilla, et Priscilla; nec quod Jesum Christum solvant; nec quod aliquam fidei regulam evertant; sed quod plane doceant sæpius jejunare quam nubere.* See Dailè on the Right Use of the Fathers, II. 4.

‡ August. de Hæres. §. 86.

his death, which conjecture has placed in the year 220, is unknown; Jerome merely says, that he lived to a decrepit old age. His writings throughout manifest a strong desire to lay down his life for the faith; but there is no authority for supposing that his wish was gratified. It were to be wished that so great a man had stood firm to his profession; but his testimony to the truth will not be found less valuable, on account of the errors into which he fell.

The character of Tertullian was that of a severe and rigid ascetic. Impatient of opposition, he could digest no censure; he could brook no ridicule. His learning was vast, his understanding powerful, and his wit keen and sarcastic. In so great estimation was he held by St. Cyprian, that he invariably called him his "*master*," and never passed a day without reading a portion of his works,* in which he has left to posterity a storehouse of ecclesiastical knowledge, for which the student in divinity cannot be too grateful. Its value will be duly estimated by a perusal of the Bishop of Lincoln's admirable Lectures in illustration of the Ecclesiastical History of the second and third centuries.† The following eulogium upon this Father, from the *Commonitorium of Vincentius Lirinensis*, will prepare the reader for an analysis of his works:—"Hic apud Latinos nostrorum omnium facile princeps judicandus est. Quod enim hoc viro doctius? quid in divinis atque humanis rebus exercitatus? nempe omnem philosophiam et cunctas Philosophorum sectas, auctores, assertoresque sectarum, omnesque eorum disciplinas, omnem historiarum ac studiorum varietatem, mirā quādam mentis capacitate complexus est. Ingenio vero nonne tam gravi ac vehementi excelluit, ut nihil sibi penē ad expugnandum proposuerit, quod non aut acumine irruperit, aut pondere eliserit? Jam porro orationis suę laudes quis exsequi valeat? quę tanta, nescio qua rationum necessitate, conserta est, ut ad consensum sui, quos suadere non poterit, impellat; cujus, quot pene verba, tot sententię sunt; quot sensus, tot victorię. Hęreticorum ille blasphemias multis et magnis voluminum suorum molibus, velut quibusdam fulminibus, evertit."

SCHOOLS IN GREECE.

There are now in the Peloponnesus eighteen schools for the Greek language, with 624 pupils; twenty-five schools on the Lancasterian plan, with 1786 pupils. In the isles of the Archipelago, there are thirty-one schools for the Greek language, with 1712 scholars; and twenty-seven schools of mutual instruction, 3650 scholars, including the house of orphans, and the central school. In continental Greece a school for the Greek language has been established at Lepanto, and a house is now building at Missolonghi for the same purpose.

* Jerome *ubi supra*. To this testimony it has been objected that Cyprian never quotes Tertullian by name; but not only his sentiments, but his very words, are to be found repeatedly in the writings of that father.

† "The Ecclesiastical History of the Second and Third Centuries, illustrated from the writings of Tertullian. By John, Bishop of Lincoln, &c. &c."

HYMNS.

CIRCUMCISION.

MORNING—FIRST LESSON.

LORD, for our sons may grace abound
 Through this appointed sign;
 A milder seal than Abram found,
 Of blessings more divine,
 Which open glories to our view,
 Beyond the brightest hopes he knew.

Type of Thy Spirit's living flow,
 We pour the hallowed stream,
 We sign the cross upon their brow,
 In pledge of faith to Him,
 Who shed for us His precious blood,
 To seal the covenant of God.

Baptized into Thy Trinity,
 The children of Thy grace,
 O, help them, Lord, to live to Thee,
 A pure, a faithful race;
 Instruct them, sanctify, defend,
 And crown with glory at the end!

SECOND LESSON.

WASHED from our earthly nature's shame,
 And bound by holy vows,
 We bear our heavenly Father's name,
 And dwell within His house.

Blest privilege! but all in vain
 The symbols of His grace,
 If our unhallowed lives profane
 The doctrines they express.

Lord, as Thy children's name we bear,
 Like them would we obey;
 Mark Thy commands with filial fear,
 And keep Thy perfect way.

O, to confirm the outward sign,
 The inward grace impart:
 Thine image in our lives to shine;
 Thy love to keep the heart.

THE SYSTEM AND PRACTICE OF CONGREGATIONAL DISSENT UNFAVOURABLE TO RELIGION,

IN REPLY TO A WRITER IN THE CONGREGATIONAL MAGAZINE.

It could not have been expected, and was not to be desired, that the article on Dissent, which appeared in the *CHRISTIAN REMEMBRANCER* for June last, and of which two editions have since been published in a separate form, should be allowed to pass without a reply. Accordingly, it has been noticed briefly in various periodicals; and two writers have come forward in "the *Christian Advocate*," and "the *Patriot*," each of whom has shot his three arrows: headless shafts, indeed, and shot far wide of the mark, but evidently delivered with the full strength of the archer.

Newspaper replies, of whatever description, seldom require notice. These

"Sons of a day, just buoyant on the flood,
Then numbered with the puppies in the mud,"—DUNCIAD.

are forgotten almost before they can be answered. They are indeed useful auxiliaries: they enable a writer to supply deficiencies, and correct oversights; and having afforded this aid, perish quietly.

But the writer in the *Patriot* stands in this position no longer. After a delay of three months, the conductors of the *Congregational Magazine* have republished his letters, with a preface of no common arrogance. As the representatives of their party, they have thus deliberately accepted him for their tried champion, and ushered him into the lists with a flourish of defiance. Their cause therefore is in his hands, and its credit is identified with his own.

Upon the rule admitted in controversy, as in a Court of Justice, that every undefended charge is to be received as proved, this writer has abandoned his cause to utter condemnation. Instead of meeting the charges, he confines himself to quibbling exceptions; while the whole of his first letter, and the greater part of the other two, are filled with scurrility. His cavils are easily disposed of: his railing returns upon himself; for honourable minds are slow to suspect unworthy motives; and conjectural imputations are usually suggested by the conscience of the accuser.

I contended that Dissent is declining—that the congregational or democratic form of government is fatal to its unity and peace—that its tendency is opposed to monarchical institutions—that the practice of Dissenters is at variance with their avowed principles, especially in their pretended liberality and disinterestedness—that Dissenting ministers are very superficially educated, while their piety is endangered by their academic education, by their dependence, and by the nature of their duties—that their congregations suffer from sectarian pride and rivalry, from their indifference to principle when it interferes with taste, and from the self-deception promoted by their system—that the whole are tainted by a fraternal association with heresy—that they are bewildered by opinions, which are opposed to practical duties—and, finally, that the Scriptures are almost excluded from their services, while their

extempore worship is little calculated to aid devotion. All these conclusions are drawn from general and known facts. Most of them might have been enforced by particular and striking illustrations. But I felt that I had no right to give a painful and discreditable notoriety to individuals, and that it is scarcely honourable to publish facts, which I could have known only as a friend.

Most of the cavils of my opponent require but a very brief notice; indeed, several of them are explained or refuted by the context alone. He disposes of three quotations on the politics of Dissent with a jest, and a fourth, on its illiberality, he *appropriately* illustrates with scurrility. He quotes the passage on the coercive support of religion in Polynesia, and challenges the example. It will be found in Mr. Ellis's description of the Crusade against the young chiefs who had tattooed themselves. He denies that Methodism obtains many seceders from Dissent; and, referring only to London, he may be correct, because all who leave a chapel for personal reasons may then attach themselves to another of the same persuasion; but it is very different in the country. He ridicules the assertion, that Methodism intercepts proselytes from his party. A sneer is sometimes more convenient than an argument. Can he seriously believe that the different causes of sectarianism would not have conducted to Dissent a large proportion of those who form the Methodist congregations? Dissent is met with almost exclusively in towns, but the population of these is constantly changing, and multitudes of its partisans remove every year. Many of these attach themselves to other Dissenting meetings at their new residence; but a great proportion are permanently lost, because they either do not find a place of worship of their own persuasion, or prefer the services at another. This loss would be more than replaced by additions to the population; since, without referring to particular causes of sectarianism, those who cannot be conveniently accommodated in the church, must necessarily worship elsewhere. But here Methodism interferes, and, with such effect, that it now outnumbers all the other sects united.

One cavil is a dishonest one. He forms two paragraphs of detached, and even distant sentences, and placing them in juxta-position, triumphs in a contradiction created by himself; as if I had contended that Dissent is at once too exclusive and too liberal. To supply the context will restore the passages to their proper meaning. Yet, even his own contradiction is but apparent. The great principle of Dissent, that every one should be governed only by his own judgment in religious questions, and which, in practice, gives the most prominent importance to the trifles which are well conceded, will make sectarianism essentially selfish. Under the influence of this feeling, the Dissenter may contend fiercely for his own sect, yet abandon it at the first impulse of wounded vanity or offended taste. He may regard every rival sect with jealous dislike, yet ally himself with all, even to the Socinian, when the union is necessary for an attack upon the Church. There *must* be apparent contradictions in a faithful picture of that body, which pretends to superior sanctity, yet forms a strict alliance with heresy against an orthodox establishment.

"To make religion bleed,
Herod and Pontius Pilate are agreed."—*Verses by Charles I.*

He admits that educated young persons often desert the ranks of Dissent, but refers the fact to an anxiety to escape from its religious restraints to the accommodating laxity of the Church. The true causes are to be found in the destruction of anti-church prejudices at school, the limited and superficial attainments of Dissenting ministers having thrown the education of all the superior classes into the hands of the clergy; in the repellent effect produced by the medley parties of a chapel circle upon young persons who have been accustomed to good society; and in the cold and vapid declamation of a dissenting service contrasted with our beautiful liturgy. It might have been supposed that this desertion of Dissent by young persons who are still under their parents' roof would be prevented by parental authority; but those individuals whose personal respectability is too high and unquestioned to leave them any inducement to contend for chapel influence, become so disgusted with the contentions from which few chapels are free for many years together, and in which the causes, the leaders, and their motives are generally alike contemptible, that although habit may keep them to their accustomed place of worship, they are not displeased when their children attach themselves to another.

He denies that the Scriptures are excluded from dissenting services. The following is the nature and order of their worship: For the full service, a hymn, a chapter, a long prayer, a hymn, the sermon, a hymn, and a short closing prayer; for the prayer-meeting, a hymn, a prayer, a hymn, a prayer, a hymn, and a closing prayer by the minister, preceded, in some chapels, by a short address. The two first prayers are offered by persons whom the minister may call upon at the time. The correctness of this description may be ascertained by any one who will attend a service in half a dozen dissenting chapels.

He asks, from what dissenting schools religion is excluded. In the Lancasterian, or British and Foreign schools. A lady, whom I knew most intimately, was on the committee of one of these schools, from which all the non-conformists but herself withdrew in a body, because it was resolved that the duties of the day should commence and close with prayer; and they avowed as a reason for the secession, that the practice is contrary to a fundamental principle of the schools.

A remark on the endowments of Dissent is met with a pretended analogy, in which the object of resemblance is mistaken. Dissenters are not reproved for possessing wealth, but for the inconsistency of condemning the endowments of the Church, while some of their own chapels are supported by the same means.

I have to thank him for one unimportant correction. It was the Board of Deputies, instead of Ministers, which bought the shares in the London University. The mistake does not affect the principle in the slightest degree,

I stated, that the funds of the London Missionary Society have declined one-fifth, while those of the Church Societies have increased enormously. He affirms, that the decline in the London mission does not exceed one-tenth; and then, with singular infelicity, gives the revenue for the last four years, by which he proves that, in the past year, it was only four-fifths of the average for the three

preceding. His assertion, that a large sum was raised in one year by an extraordinary effort, does not explain the fact, that the society, in the days of its prosperity, funded a large surplus, though its revenue was then derived only from subscriptions, legacies, and anniversary collections; while latterly, the income has declined to such a degree, that a sale of stock has been required to meet the current expenses of the year; and this, although the females of the different chapels have been induced to lay aside the decorum of their sex, and to traverse the streets and courts with collecting cards and money bags, canvassing their district every quarter, and collecting the pence every month.*

When I spoke of the advance of the Church Societies, I had not in view that which calls itself the "Church Missionary." This Society does not possess the general confidence of the Establishment, but is supported by the Calvinistic party in it, with which it must be expected to fluctuate or decline. But the old Church Institutions, the venerable Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, have increased steadily and greatly, and that without the aid of associations, anniversary meetings, or even congregational collections. Their united income for 1821 was, in even sums, 77,000*l.*; for 1831, 107,000*l.*, exclusive of an annual revenue of 11,000*l.*, derived from property, and held by the Propagation Society in trust, for specific purposes; and the income of this Society, for the present year, is augmented by a general congregational collection, which has already produced 40,000*l.*

The writer is very angry because I offered the Lambeth Articles as an exposition of Calvinism; yet all these Articles, except the sixth, are comprehended to their fullest extent in the doctrine of absolute and personal election. He says that most Dissenters are moderate Calvinists; they are so, and the great evil of their system is, that it leads its followers to contend for principles, of which they disavow the necessary conclusions, to wear their opinions only as a party badge, and to denounce all who make them a rule of conduct.

It is nothing to the argument that these Articles were drawn up by Churchmen. Undoubtedly the Church of England, when in her infancy, was somewhat tainted with Calvinism, and probably the great rebellion was permitted as the means of her purification.

Calvinism was, in fact, the natural danger of the earlier part of the Reformation, since mankind, in their efforts to escape formidable errors, are prone to fly to extremes. It is curious to observe how constantly the most important evils of Popery are met by their opposites in Calvinism. For the Popish doctrine of justification by human works, Calvinism substituted a creed, which determined the fate of every man from eternity, and left nothing for him to do. The one taught that he

* A little book was written by a dissenting minister avowedly in support of this Society, entitled "the Village in an Uproar." Among the characters, he introduces a parish clergyman, who never refuses a leap, or a bottle, and who lends to one of his parishioners a case for playing cards, formed and lettered as a Bible, and a volume of obscene prints, lettered "Practical Piety." It is to be hoped that minds of such malignity and filthiness are rare; and I should not have noticed this book, whose dullness equals its wickedness, had it not received the unequivocal sanction of its party. It has gone through at least six editions.

may accumulate a transferable surplus of merit, the other sunk him to a perfect fiend. Popery loaded the services of the sanctuary with pomp and splendour, Calvin stripped them to nakedness; Popery invested her ministers with absolute power, Calvin disclaimed all the restraints of human authority. The spirit of the Pope is slavery, that of the Genevese system anarchy. Thus, flying in a circle from every corruption to its opposite evil, the theory of Calvin reaches by a different road the same fatal consequences as its antagonist. The one is blinded by a voluntary exclusion of the light, the other by a presumptuous sanctuary of insufferable brightness. Accumulated absurdity conducts the one to infidelity, and the other reaches Socinianism by the natural and easy advance from spurning the delegated authority of God, to questioning its direct exercise.

When a system has existed for three centuries as the creed of millions, it is not to be supported by wrested texts, and scholastic subtleties. It must be examined practically, and judged by its fruits: and what have been the fruits of Calvinism but rebellion and heresy?

The civil wars of France, Scotland, and England illustrate its politics; and the magnitude of the curse which they brought upon it, is the estimate of the folly and guilt of the principles upon which it acted.

Soon after the Reformation, the condition of the English Protestants bore a very close resemblance to that of the Calvinists of France. Dividing the strength of their respective countries, both were persecuted by fierce and bigoted Popish sovereigns; yet could look forward to no distant period, when they would enjoy the protection of Protestant princes of extraordinary talent and character.

In this persecution, as subsequently in the great rebellion, and again in the reign of James II., the English Church committed her cause to God. Waiting for his deliverance, she patiently endured wrong, opposing to the oppression of her enemies the passive resistance of Christianity. Nobly were her faith and patience rewarded. The fate of Popery was sealed by the holy courage of a little band of martyrs, who, like Elijah, were translated to glory with the chariot and horses of fire. The persecutor died; the accession of the Protestant Elizabeth was hailed with a general burst of exulting loyalty: and England, from that time, however a passing cloud may have occasionally veiled her brightness, has shone like the sun of heaven, the light, life, and hope of the world.

The Calvinists of France were exposed to no heavier trials than their English brethren, and their prospects were far brighter: for the earthly hope of England was a young and imprisoned female. But they drew the sword, and inflicted upon their country the calamities of a protracted civil war. The bloody and doubtful struggle was at length terminated by the most atrocious act of policy upon record. Their chiefs inveigled to Paris, by a pretended accommodation, were assassinated; and their followers throughout the kingdom consigned to a general massacre. Nor was it all that their victims were almost a thousand times more numerous than the martyrs of England; or that they exchanged the martyr's crown for the death of the soldier, or the fate of the duped rebel. Their prince, regarded as the first pride of his country through all succeeding ages, was obliged to contend

for the crown of his inheritance with the sword, and to obtain it at last by apostacy. The charter of toleration he gave them was revoked by a successor, who exterminated or banished their miserable remnant: and France from that time has been a prey to superstition or infidelity, and a scourge, a curse, and a warning to all nations.

The Calvinists of Scotland contended for their faith with the sword: while they acted as Christians, they had very little to fear. A firm, but quiet adherence to their principles would have commanded the respect of enemies, whom their patience disarmed. The Quakers found it so, whose tenets were far more offensive; and the indulgence afforded to a small and scattered sect could not have been withheld from a powerful and united nation. But tenets which justified murder and rebellion upon religious grounds; and a fanaticism, reckless of human life, and confident of victory, through divine assistance, over the most formidable superiority, were regarded with equal hatred and terror; and after their easy dispersion in the field, they were hunted almost to extermination.

One rebellion was successful. The Calvinists of England obtained possession of the Church and state, and having remodelled both according to their own views, consummated their treason with the judicial murder of their king. But a curse rested upon their guilty triumph. Seen in their true character, they quickly became the objects of general detestation and contempt. Not all the talents and success of their chief, nor even the commanding position he secured for his country, could save him from the misery of the ruler who in every man sees an enemy, and fears an assassin. In its disgust, the nation flew from their hypocrisy to licentiousness, and from the tyranny of their democracy to despotism. A king, for whom it would be difficult to claim a single royal virtue, who in his private life abandoned himself to the most shameless profligacy, and in his public one, sacrificed the national independence and honour, became the most popular of sovereigns, only because his faults were the opposite of theirs. They were swept from the Church; their ministers, who, so little time before, had ruled like the princes of the land, became proscribed fugitives, and skulked from place to place, under cover of the night, preaching in obscure hamlets, and living on the bread of charity. To complete their degradation, they were happy in the next reign to creep under the indulgence notoriously given for Popery; and, but for the blessing of God on the holy courage of the Church of England, that Church which we are told is ever the willing tool of power, and the supporter of all ancient abuses, the kingdom would have been once more subjected to Rome.

Illustrations of the tendency of Calvinism to heresy are afforded by the Church of Geneva, a large portion of whose members are ingulphed in Socinianism; by the Presbyterians of Ulster, many of whom have become Arians or Socinians; and by English Dissent, which is so deeply tainted, its endowments having generally become Socinian. Even the orthodoxy of its London congregations is not preserved by their ministers. These ministers openly unite with the teachers of heresy; and thus to give their public sanction to evil is a very advanced step towards embracing it.

As a rule of personal conduct, Calvinism is opposed to every religious duty. It would stop the sinner with absolute decrees; swell the self-deceiver with the proud assurance of his own election; quiet the fallen Christian with a reliance on final perseverance; and palsy the efforts of Christian benevolence, by consigning to their free course the events pre-ordained of God. It is idle to contend that such practical errors are too clear to be dangerous. If we believe in a tempter, we cannot doubt that he will seize his advantage, when such powerful weapons may be drawn from the creed of his victims. Scott and Newton deplored the excessive depravity of their congregations; and in a most profligate town, where I resided for some years, Calvinism is taught in eight places of worship, and is the practical faith of the lower classes. A thousand times have I heard them advance its fatalism, in justification of neglects by which the life of their friends had been endangered, or sacrificed; and I could offer examples occurring within my own knowledge, and some of them under my roof, to shew that temporal duties are not the only ones violated.

But, it may be contended, that however Calvinistic principles are abused by some as a cover for licentiousness, that preaching is the most popular in which they are prominently brought forward: let facts decide. I have now before me the General Report of all the Baptist Congregations in South Devon and Cornwall for the year ending May, 1829, published by their associated ministers, and other deputies, in which the number of converts admitted within the year as "members" is given for every chapel. Of seventeen chapels in the district, two are stated, in a short note, to have made no returns; a mild way of telling an unpleasant truth. In six others, not one new member had been added for the year. Twelve members had seceded from one meeting; and in all, eleven others had been expelled. The total number of new members is sixty-six, of whom thirty-three had been added to a single meeting at Penzance, in Cornwall. A rival congregation, in the same town, stands in the Report with a blank under every column, not a single member having been gained or lost in the year.*

The essential character of religion is humility: but where is this feature discoverable in the sects who arrogate to themselves exclusively the title of "evangelical," and to their creed that of "the Gospel?" thus, by implication, condemning five-sixths of the members of the Established Church, and the whole body of Wesleyan Methodists, as teachers and disciples of heresy. I have before me a begging paper for a dissenting meeting in Wiltshire, circulated within the last two years; it begins with a description of the circumstances which led to its

* Shortly after the publication of this Report, it was found that one of these meetings must be closed, to save the other; and it might have been expected that where the success and failure of the two ministers were so strikingly contrasted, there could be no hesitation in determining which should be retained. The successful one, however, was sacrificed; and going to Jamaica as a missionary, he died there just before the late rebellion. The other did not long enjoy his triumph. He has subsequently been sent away, and no successor is yet appointed.

Another minister, whose name appears in the Report, Mr. Widlake, of Brixham, was expelled by his people for supporting a pro-papery petition, and died shortly after in great distress, a dependent upon charity.

erection thus—"The Gospel was first introduced into the village of Berwick, about the year 1808." This document is signed and attested by thirty-two Baptist and Independent ministers, including some of the most celebrated of both denominations.

I have noticed EVERY exception advanced by the advocates of dissent in the *Congregational Magazine*. Unfounded in fact, these cavils are so unimportant, that all might be conceded without materially weakening the article to which they are offered in reply.

It is easier to contend with such writers than to excuse myself for giving importance to their letters by undeserved notice. It must however be remembered, that what these letters want in argument and talent, is supplied by the official character they have received, in being deliberately accepted by competent authority as an able defence of the cause of *Congregational Dissent*. That cause has far more reason to complain of its advocates than of its accuser. I have only stated a *part* of what may be laid to its charge: they have shewn that, as far as their ability extends, nothing can be said in its vindication.

A CHURCHMAN FROM CONVICTION.

CHURCH REFORM.—LETTER I.

MR. EDITOR.—From the returns which have already been made, and the state of polls in different parts of the kingdom, the prospects before us are not of a very cheering nature. The Church more especially has every thing to fear from the rude hands of meddling and unprincipled demagogues, eager to throw that which is holy to the swine, under the pretext of purifying the sanctuary. It is sufficiently manifest that the object of these persons is not purity, but plunder: not to reform a Church for which they care nothing, but to gratify a heedless mob, clamouring for they know not what, and expecting to participate in the spoil, of which they will never touch an atom. What care these demolitionists whether one clergyman is richer than another: whether one holds a dozen, and another but one preferment? They would root out the Church altogether, and see its cathedrals and its churches mouldering together in the dust.

Against such depredators as these, it behoves all good men and true to unite in a firm, resolute, and manly resistance: and it is lamentable to behold such men as Lord Henley, whom it would be criminal to suspect of insincerity in his professions of attachment to the Church, indirectly conniving at its spoliation. In maintaining the right of the legislature to interfere with the appropriation of ecclesiastical property, he is justifying, in a manner, an act of oppression, which a large majority in the first *reformed* (?) Parliament would be ready enough to perpetrate of themselves, and yet more ready to shelter themselves under the authority of a professed member of the Church in its perpetration. That Lord Henley's premises are wrong, they will not stop to consider, in adopting his conclusion; and he will eventually find that the work of destruction will not stop at the point to which his simple-heartedness had limited its progress. The tithes were bequeathed to the Church by the same barons who left the other nine-tenths of their estates to their descendants and adherents; and the same fiat which annuls the title to

the one, will not long scruple to question that of the other. An earldom is held by the same tenure as a bishoprick; a lay-impropriation by a far less rightful one than a rectory. The reckless hands of Henry VIII. and his myrmidons have set an example which the reformers would fain follow; but, content with making no demand for the restitution of property of which they were formerly deprived, let not the Church tamely resign the little, which even the sacrilegious hands of a Wolsey shrunk from violating. I say *the little*; for if the entire revenues of the Establishment were equally divided among the beneficed Clergy, they would not yield 200*l.* per annum to each benefice.

With respect to the policy of such a division, it will be necessary to enter into that question in another place; and here it will be sufficient to premise that it would be attended with the most disastrous consequences. That *some* change in the disposition of Church property might be made with advantage, may safely be admitted; but then, upon what authority? Parliament certainly, as you have abundantly proved in your last number, has no legitimate power to interfere; and the Ecclesiastical Commission (the proceedings of which will be greatly embarrassed, if not nullified, by Lord Henley's "Church Reformation Society") is professedly a commission of *inquiry* only. The inquiries of these commissioners, if left to themselves, would do good in various ways. They would tend to undeceive the public respecting the enormities of Church property; and in cases of misappropriation (and no human foresight or prudence could prevent it in certain cases) they would enable the *proper* authorities to direct it into a more beneficial channel. Now such authority can only be lawfully exercised by the Convocation; it is an egregious anomaly in the plan of Lord Henley and his Society, that while they urge the re-establishment of this assembly in the most efficient form, they would anticipate its operations by parliamentary legislation.

No plan of reform, then, which does not emanate from the Convocation can possibly meet with the approbation of any true Churchman; and it would be only loss of time to submit any project, in which the restoration of this body was not the leading feature, to the notice of the editor of the CHRISTIAN REMEMBRANCER. It is upon this ground only that Lord Henley's plan deserves a moment's attention; and the *objects* proposed by the "Reformation Society" have a like claim to consideration, however objectionable the Society in itself may be. These objects are classed under fifteen heads; and it will give me pleasure to examine them in order, should you feel disposed to admit a series of four or five letters into your valuable and highly influential miscellany. This will give me an opportunity of discussing at large the various plans of Church Reform, both in *spirituals* and *temporals*, which have been so rife of late; of drawing a line of distinction between the moderate, the rash, and the wicked experiments, which the real friend, the weak ally, and the professed enemy, would make upon the fabric of our Sion; and of throwing out some hints with relation to the posture of affairs both in England and Ireland, which may or may not be worthy of attention. In using the word *experiments*, I do it advisedly. All changes which have been contemplated must be *experimental*; most of them would certainly be *ruinous*; and I am

one of those, Mr. Editor, who would be content to sacrifice all the promised blessings of reform, could we be allowed to retain the real ones which we have hitherto enjoyed. It were good to "leave well alone," and not to join hands with those who mean us no good. Abuses will creep into all human institutions: reform real abuses, if you will; but do it cautiously, honestly, and above all, skilfully—*ne pars sincera trahatur*.

I am, Sir, your very obedient servant,

AN ANTI-DEMOLITIONIST.

HINTS AND CAUTIONS.

MR. EDITOR. — In an article which you did me the favour of inserting in the February number of last year, I hinted at the probability of advantage to the Church, had candidates been, and were they to be, *examined in their views of our ecclesiastical constitution*. In the opinion then touched upon, I seem to be more confirmed. I fear that there are to be found ministering at the altar of our Church, men who can give no stronger reason why they should minister within her pale than among the Dissenters: and the fruit of this is, that our people can see no reason, at any rate the true reasons, why they should not be Dissenters as well as Churchmen; while, on the side of the adversary, every means seem to be resorted to to exhibit the Dissenting system, whether Congregational, Presbyterian, or Wesleyan, as perfect. And it is a fact that a Dissenter can better give reasons (I do not say better reasons) for dissenting, than a Churchman of the same grade in society can give for conforming. One of the principal points on which a dissenting candidate is publicly examined at his ordination, is his reasons for dissenting from the Church; and these reasons are stated, not before Dissenters only, but in the presence of Churchmen: for on such occasions Dissenters make it their practice to invite as many Churchmen as they can; and these Churchmen never, perhaps, having heard or read any thing on their own side, are soon carried away; at least their minds are staggered.

I feel more inclined to ascribe to such ignorance of the difference between the Church and Dissent, the rather questionable practice of many of our Clergy, of exhibiting on public occasions the dissenting minister as their acknowledged fellow-minister and co-equal, than to ascribe such conduct to a wilful indifference to their ordination engagements. This recognition of the dissenting teacher as a fellow pastor, by some well meaning but mistaken men, has contributed more to advance the "interest" and importance of Dissent of late years, and, by an equal ratio, to prostrate the Established Church, than any of, or all the untempered weapons wielded against her by the external enemy. It is from her internal more than her external foes that the Church has cause for fear: and of too many within her pale and enjoying her revenues, may the Church justly complain in this day, as her Head complained of old, of "the traitor which did eat of his bread, and lifted up his heel against him."

Here and there we hear of the increase of Dissent in places where the ministers of the Church of Christ are most active in their labours and scriptural in their doctrines. This appears difficult of solution. Many reasons have been assigned for this, by different correspondents in the *Christian Observer*, some time ago. But the reasons there stated do not, in my opinion, meet the difficulty; they do not account for an effect so different from that which might be expected. The chief cause of such increase seems to me to be this:—when a pious, zealous clergyman, not versed in the tactics of Dissent, not suspecting the concealed object of Dissenters, but supposing that their only object, like his own, is to promote the cause of Christ, enters upon his parochial or other local charge, he finds the ground partly preoccupied by a dissenting “interest,” either of the Wesleyan or Congregational denomination, or of both. The newly arrived pastor groundlessly hopes to regain some of the deluded parishioners, or at least to avoid the charge of bigotry, and to commend his ministry by lowering the standard and discarding the rules of his Church, and by adopting some of the dissenting schemes, so as to meet and embrace “all parties.” He imitates their mode of public instruction, he adopts their technicalities, he refers to their principal divines, he introduces on the platform before his parishioners the dissenting teacher as another recognised pastor of the place, his “fellow-labourer,” &c. Well, here the parishioners are taught, and taught by their own proper minister, to regard the Church and any sort of Dissent as on a par: and thus an important step is gained by, or rather given to, the Dissenter, who fails not to improve this advantage, and to gain another step. The church and the meeting-house are now on a level, and the only difference which forms the decision of the now neutralised parishioner, is the *liking* or *disliking* of the parochial minister or the dissenting teacher. The latter seldom fails to insinuate himself and his principles to the notice and favour of the half-gained and new acquaintance, who soon becomes a decided Dissenter, and a confirmed enemy to that Church from which he has been alienated, partly by the indiscreet conduct of its minister, and partly by the wiles and stratagems of the Church’s enemies. So, here takes place an increase of Dissenters from the Church, where the reverse might be expected.

To this process may be added another, but of less consequence:—wherever and whenever the parochial minister is active and faithful among his flock, there will also be an increased activity on the part of Dissenters, especially the Wesleyan Dissenters. But from this increased activity to proselyte, the Clergyman has not much cause of fear, if he only proceeds consistently, and neither embraces nor spurns the Dissenter. This experiment has been tried, and tried where the combined efforts of infidelity, Congregationalism, and Methodism, have been made to bear against the Church, by every artifice that could be invented. “We know nothing of you but as our parishioners, as our spiritual charge, and as such only do we love you, and seek your good,” should be our feeling and our language towards those who forsake and oppose the Church, whether they be teachers or their followers.

CLERICUS.

HYMN FOR THE EPIPHANY.—ISAIAH LX.

ARISE, and shine! behold thy day,
 O Zion, long afflicted one;
 Thy shame and grief are passed away,
 Thine everlasting joy begun.
 With more than nature's splendour bright,
 No set, or change, thy sun shall see;
 For God is thine eternal light,
 And all His glory shines on thee.
 Nations shall serve thee; kings shall come,
 With countless hosts, thy light to bless;
 In thee shall strangers seek their home,
 And humbled foes thy God confess.
 His truth is pledged; the mighty Lord
 Will give thee glory and increase,
 Fulfil the promise of His word
 And perfect all thy righteousness.

Falmouth.

E. O.

 LAST WORDS OF THE DYING.

BERENGARIUS, one of the most powerful and earliest opponents of the Popish doctrine of transubstantiation, who died in 1088, "breathed out his last gasp," according to Illyricus, with these remarkable words: "Now am I to go, and appear before God, either to be acquitted by him, as I hope, or condemned by him, as I fear;" a proof that, in his mortal agony, he rejoiced before God with trembling.

JEROM OF PRAGUE.—This truly pious Christian, when led to the stake, in the grotesque garments, painted with devils, with which the monks were accustomed to clothe their victims, and whilst the paper mitre, similarly ornamented, was about to be placed on his venerable head, rather smiling at their folly, than angry at the malice of his enemies, exclaimed, "Did my Saviour wear a crown of thorns for me, and shall I not as willingly wear this foolish cap for his sake?"

LUTHER.—*Fuller* concludes his life of this great man in the following words:—"He againe complained of the narrownesse of his breast, and perceiving that his life was at an end, he thus implored God's mercy; and said, 'O, heavenly Father, my gracious God, and Father of our Lord Jesus Christ; thou God of consolation, I give thee all hearty thanks, that thou hast revealed to me thy Son, Jesus Christ, whom I believe, whom I professe, whom I love, whom I glorifie, whom the Pope of Rome and the rout of the wicked persecute and dishonour. I beseech thee, Lord Jesus Christ, to receive my soul. O, my gracious, heavenly Father, though I be taken out of this life, though I must now lay down this fraile body, yet I certainly know that I shall live with thee eternally, and that I cannot be taken out of thy hands.' Shortly after taking a medicine he added:—'Lord, I render up my spirit into thy hands, and come to thee.' And again, 'Lord, into thy hands I commend my spirit: thou, O God of truth, hast redeemed me.' Here, as one falling into a sleep, and without any bodily pain that could be discerned, he departed this life."

ZUINGLIUS.—This distinguished soldier of Christ, and faithful pastor of the Swiss Reformed Church, fell in battle, together with three hundred and eighty of his flock, on the 11th of October, 1531, victims to the malice of the Papists. They who were near him when he fell, heard him utter these words :—"What misfortune is this! Well, they can indeed kill the body, but they cannot kill the soul." Whilst in this dying state, his enemies demanded whether he would yield to Papistical invocation of the saints; which, being unable to speak, he refused by the motion of his head; and by the lifting up his eyes to heaven seemed to declare he would call upon God alone; whereupon they furiously slaughtered him, and subsequently condemned his body to be divided into four quarters, and burnt to ashes.

ECOLAMPADIUS.—A little before his death one of his intimate friends coming to him, he asked him, "What news?" he answered, "None." "Then," said the dying Christian, "I will tell you some. *Brevi ero apud Christum Dominum*—I shall shortly be with Christ, my Lord." On the morning before his death he repeated the 51st Psalm, at the end of which he added, "Save me, O Lord Jesu Christ," and shortly after expired, (December 1, 1531.)

LEO JUDE, the friend, fellow-labourer, and successor of Zuinglius in the Swiss Church, four days before his death (1542), sending for the pastors and professors of the town of Tigurum, made before them a confession of his faith concerning God, the Scriptures, and the person and office of Christ; concluding in these words :—"To this, my Lord and Saviour Jesus Christ, my hope, and my salvation, I wholly offer up my soul and body; I cast myself wholly upon his mercy and grace." His translation of the greater part of the Bible from the Hebrew in which he was eminently skilled, is still held in high repute upon the Continent.

BUCER, before his death, February 27, 1551, prayed unto Almighty God that he would not suffer England, where he had long resided at Cambridge, to fall into those sins which had brought Germany into great misery. His last words were, "Forsake me not, O, Lord, in the time of my age, and when my strength faileth me." He was buried with great solemnity in St. Mary's Church at Cambridge, but on the accession of Queen Mary his bones were dug up, and delivered to the magistrate to be burnt, together with all his numerous writings, which had so effectually promoted the cause of Protestantism.

BUGENHAGIUS.—Speaking of this strenuous upholder of the principles of the Reformation, and ardent disciple and admirer of Luther, Fuller says, "The controversies and quarrels which sprung up in the Church were the greatest grief to him. Being grown old, and his strength so decayed that he could no longer preach; he yet resorted daily to Church, where he poured forth fervent prayers, both for himself and the afflicted condition of the Church of God at that time. Afterwards, falling sick (though without much pain), he continued instant in prayer and holy conference with his friends. And drawing near to his end, he often repeated, 'This is life eternal, to know thee the only true God, and him whom thou hast sent, Jesus Christ:' and so quietly departed in the Lord, Anno Christi 1558, and of his age 73."

COLLECTANEA.

DR. DODD.—As the unfortunate Dr. Dodd stepped into the mourning coach which carried him to the place of execution, a *female deist* accosted him in these words :—"Doctor, where is now the Lord thy God?"—"Woman," replied the Doctor, "go home, open your Bible at the seventh chapter of the prophet Micah, eighth, ninth, and tenth verses, and you will find." She did as directed, and read the following words :—"Rejoice not against me, O mine enemy : when I fall I shall arise : when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me : he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? Mine eyes shall behold her : now shall she be trodden down as the mire of the streets." She closed the book, and went and hanged herself! An awful lesson this to those who scoff at the word of God, and insult over the unfortunate, but repenting sinner.—*American Paper*.

JEWS IN THIBET.—The lost ten tribes of the Jews have been found in Lit. Bucharia, some of them attending the last Leipsic fair as shawl-manufacturers. They speak in Thibet the Hindoo language, are idolaters, but believe in the Messiah, and their restoration to Jerusalem ; they are supposed to consist of ten millions, keep the Kipour, and do not like white Jews, and call out like the other tribes, "Hear, O God of Israel, there is but one God;" are circumcised, and have a reader and elders.—*Anglo-Germanic Advertiser*.

 ABJURATION OF PROTESTANTISM!!!

"ON Wednesday, the 1st of August last," says a letter from Rome, "Cardinal Weld performed the solemn ceremony of admitting Messrs. John Dean and Frederic Waite into the bosom of the Roman Catholic Church, in the chapel attached to the English College. Having received Mr. Waite's formal abjuration of the religion of his forefathers, the Cardinal administered the rite of private baptism to him ; and after that, *he first exorcised Mr. Dean from all his heresies and Protestant stains*, and then baptized him according to the full ritual prescribed by the Papal Church for adults. Mr. Manby, the adjutant-general of the pontifical troops, stood godfather to him ; and the two converts, after partaking of the sacrament *della Oresima*, were admitted to the *privilege* of attending high mass, and receiving the *bread* of the eucharist. The whole ceremony was spun out to a considerable length, accompanied by some choice vocal music, performed by the pupils of the Apostolical Hospital, and witnessed by the Portuguese and Sicilian ambassadors, and a numerous concourse of the fashionables of Rome. On the Tuesday following, they were admitted to the *honour of kissing his Holiness's toe*, being escorted into his presence by Count Hawkes le Grice, who was the active instrument of their conversion!!!!!!" We say nothing ; we only think.

LAW REPORT.

BRAWLING.*

1824.—Where the plaintiff was supposed to be guilty of brawling, by reading a notice of vestry aloud, was turned out of the church by the defendant, a constable,—Held, that it not amounting to a disturbance within the 1 Mary, c. 3. s. 3. or 1 W. & M. c. 18. s. 18, the defendant, although he might have removed him out of the church, could not justify detaining the plaintiff in custody afterwards. *Williams v. Glenister*, 2 B. & Cr. (K. B.) 699. 4 D. & R. (K. B.) 217.

Where at the electing a churchwarden for the parishioners, in the church, a violent altercation, and reproachful terms passed between the defendant and another, as "coward," "informer," and the defendant, (the rector's churchwarden) by holding up his fist, occasioned a violent tumult, and a constable was sent for,—Held that the offence of brawling was proved, and it was immaterial that other persons were concerned, or were acting equally improperly. *Palmer v. Roffey*, 2 Add. (Pec.) 141.

But where a party not originally engaged in such quarrel, being a sidesman, interfered, and being only a subordinate offender, and the motives for the prosecution, a second one on the same subject-matter, the Court, holding it a case for mitigated costs, suspended him, *ab ingressu*, for one week, and condemned him in 50*l. nomine expensarum*. *Palmer v. Tijou*, 2 Add. (Pec.) 196.

1825. Allegation to a libel for brawling, that the disturbance was at a vestry held at a room in an inn abutting, and in fact built on an encroachment of the churchyard, admitted to proof; and *semble*, such is not a place within the meaning of 5 & 6 Ed. 6, c. 4. s. 1. *Williams v. Goodyer*, 2 Add. (cons.) 463.

Where the charge of brawling in a Church, during the election of parish warden, was clearly substantiated, and no ground of mitigation, the parties condemned *ab ingressu* for one month,

and full costs. *England v. Hurcomb and others*, 2 Add. (Pec.) 306.

1829. Provocation is no defence in a suit for brawling. *North v. Dickson*, 1 Hagg. (cons.) 730.

1830. Words, although violent and coarse, spoken at a vestry meeting convened for civil purposes (as relating to watching and lighting the parish); held, not to constitute brawling, but smiting being established, the Court held itself bound to punish according to the 5 & 6 Ed. 4, and 53 Geo. 3, c. 127. *Hoile v. Scales*, 2 Hagg. (cons.) 566.

1831.—Brawling and smiting in a vestry room, within the precincts of the churchyard, is an offence *ratione loci*, within the 5 & 6 Edw. 4, c. 4. *Lee v. Mathews*, 3 Hagg. (ARCHES) 169.

And where the defendant had given an affirmative issue to the articles for brawling in a vestry room in the chancel, the Court suspended him *ab ingressu*, and condemned him in costs. *Field v. Cosens*, 3 Hagg. (ARCHES) 178.

Upon a charge of brawling, being clearly of ecclesiastical cognizance, the only question is whether the articles contain a substantive charge of brawling and riot in a sacred place; and the Court, upon the question of admitting the articles, cannot attend to a suggestion, that they do not fully nor truly state all the circumstances; nor can any occasion or provocation justify such acts. Where the charge was only partially proved, the Court admonished the party and condemned him in 20*l. nomine expensarum*. *Jarman v. Bagster*, 3 Hagg. (cons.) 356.

But where the conduct of the defendant was very violent, and his language highly indecorous, although at a vestry meeting for secular purposes, the Court condemned him, *ab ingressu ecclesie*, for a fortnight, and in 35*l. nom. exp.* *Jarman v. Wise*, 3 Hagg. (cons.) 360.

* As many of the Parochial and Ecclesiastical Law Cases would not be interesting to our readers if given at length, of such, therefore, we shall, for the future, give a summary only, with the references where they may be found.

MONTHLY REGISTER.

BARBADOS.

Report of the Society for the Education of the Coloured Poor, and for other Charitable Relief.

THE present Report of "the Society of the Education of the Coloured Poor, and for other Charitable Relief," will embrace the proceedings of the Committee for the two past years, and may be considered as their Fifth and Sixth Report.

It is almost unnecessary to mention that, from a most awful visitation of Divine Providence, the desolating hurricane of the 11th August, 1831, which spared not even the sacred buildings of this once favoured land, more immediately dedicated to the service of God, having also extended its fury to every building connected with this establishment, the annual examination of the schools could not possibly be held in September last.

The boys' and girls' school-houses were totally destroyed, together with the books, papers, benches, forms, &c.; the new asylum, towards which a liberal and benevolent public had handsomely contributed, and which cost the Society a considerable sum of money, being nearly completed, was levelled to the earth, together with the old asylum, the inmates of which were buried in the ruins; two unfortunately perished, and several others were severely wounded. The master and mistress of the schools, the children, the boarders, and the pensioners, were all scattered abroad: thus, to all human appearance, the Society which had educated upwards of five hundred children of both sexes, and clothed and fed many of their poor fellow-creatures, became extinct. From the dreadful havoc and devastation, and the general distress prevailing throughout the land, some time elapsed before a place was thought of in which the children could be collected; the galleries of Saint Mary's chapel, which afforded some little shelter, were appropriated to their use—there the children were mustered a few hours daily, to receive those instructions which, from the nature of circumstances, could only be carried on, and thereby served to revive gradually the operations of the Society. Whilst the Committee were altogether at a loss for the means of rebuilding the schools and asylums, the Rev. William

Garnett, Rector of the parish of Saint Michael, being part owner of a spacious building known by the name of "Cumberland-place," situate in a convenient part of the town, and near the sea-coast, but in a dilapidated state from the effects of the hurricane, offered to the consideration of the Committee the same building, on terms the most kind and liberal. Mr. Birney, the proprietor of the other part, was applied to, and his price being also moderate, the Committee thought it advisable to avail themselves of this favourable opportunity of procuring a building which would for a time answer all the purposes of the Institution. The building was purchased in the name of the Society, Mr. Birney being paid his portion of the purchase money, 100*l.*—the balance of 250*l.* was credited, and is now owing to the Rev. Mr. Garnett. This building has been repaired and comfortably fitted up as an asylum, as temporary school rooms, and a temporary residence for the mistress and six girls, boarders; the pensioners being first afforded shelter, and the same given to many who were at a loss for a place to lay their head. This great work was accomplished by means of the liberality of our worthy governor, Sir James Lyon, K.C.B. and G.C.H., the Lord Bishop, the Venerable the Archdeacon, the Rev. the Rector of Saint Michael, the Rev. Mr. King, the then Curate of Saint Mary's Chapel, and other friends, as well as by a legacy of 100*l.* left to the Society by Mr. Jos. H. Cummins, one of the life governors of the Institution, since deceased; also by donations amounting to 150*l.* granted by the Committee for the relief of the sufferers by the late hurricane, from means forwarded to them by our sister colonies, at a time when it was so much needed by our distressed brethren, and for which this community stands so deeply indebted.

A girls' new school-house has been erected on the site of the old asylum. This has been accomplished by means of a grant of 450*l.* currency, out of the subscription raised in the mother country for the re-erection of churches and school-houses in this island; also by a

fund raised by two charity sermons preached on Sunday, the 19th of August last, one at the Cathedral by the Rev. Thomas Watts, the other at Saint Mary's chapel by the Rev. William M. Harte, when the sum of 85*l.* 1*s.* 10*d.* was collected. The whole of these means are already expended on the building, the cost of which, as far as it is advanced, amounts to 601*l.* 12*s.* 3*¼d.*, leaving the Committee in debt the sum of 46*l.* 10*s.* 3*¼d.*, and it will now take, by estimation, the further sum of 40*l.* to complete the offices. His Lordship the Bishop has kindly promised an additional grant of 50*l.* from the same source from which the first sum of 450*l.* was derived, to pay off the present debt against the building and to assist in fitting up the offices.

The boys' school-room is yet in ruins; the Committee feeling it desirable that the boys should also be removed from their temporary abode, hope to have it in their power, at no very distant period, to again re-establish that building.

The number of boys on the school books on the 10th of August, 1831, was 141, of whom 66 were free, and 75 slaves, the number present on that day, 101; of the girls, 44 were free, and 53 slaves, total 97—present on the same day, 73. In January in the present year, the schools were re-opened with comparatively a small number, many of the children having lost their friends in the hurricane, and those who were advanced in their education having been put to trades. There are now on the list, 52 free and 54 slave boys; 49 free and 47 slave girls; total number of males 106; total number of females 96; making in the whole 202. Six of the girls are boarders, and are supported out of the funds of "the Ladies' Branch Association for the Education of the Female Children of the Coloured Poor," 90*l.* being the sum allotted for their yearly expense. Since the last Report, 58 boys have gone to the following trades; 39 to the carpenter's, 2 to the cabinet maker's, 7 to the tailor's, 5 to the shoemaker's, 1 to the cooper's, 1 to the turner's—2 have gone to sea, and 1 as a domestic; 14 girls have left the school to go in business, 5 to assist their mothers, 12 as domestics, 1 to go in the country, 5 to go to a private school, 2 have left the island, and one has been obliged to leave in consequence of ill health. The Committee exceedingly regret that the circumscribed means of the Society will not allow them to extend the

helping hand to clothe many children who are unavoidably irregular in their attendance at school, and others who are altogether kept from school for want of clothing. They trust, under God's blessing, by means of a grant of 10*l.* sterling in money, and the like sum in articles of clothing from a charitable society of ladies in England, and by a subscription going on in this island at the recommendation of the Lord Bishop, in consequence of the above grant, for the clothing of the poor children of the coloured schools in this colony, to be enabled shortly to recommence, and finally to accomplish this important branch of the Society's duty. It is satisfactory to remark that the attendance of the children, both at school and at church on the Sabbath, has been much better of late. The master's and mistress's salaries are paid as usual by the Lord Bishop, out of the funds placed at his disposal by the government, which he was pleased to take upon himself upon the Societies being consolidated. The income of the Society for the last two years amounts to 380*l.* 19*s.* 2*d.*; expenditure for the same period 375*l.* 2*s.* 10*¼d.*; balance in favour of the Society 5*l.* 16*s.* 3*¼d.*, not including the several sums subscribed towards the purchase and repairs of the former and present asylum.

There are twenty-two persons on the Society's pension list, eight of whom are in-door pensioners, who receive each two cooked meals daily, who are also clothed and lodged at the asylum, and receive medical attendance when required. They have a nurse to await their call, and are otherwise rendered as comfortable as the scanty means of the Society will admit of. There have been thirteen burials of pensioners since the last report, who had for some time before their deaths been supported by the Society. It is highly pleasing to the Committee to mention, that a number of children who have been educated and brought up at the schools, are now filling very respectable and useful situations in life, and maintain the most exemplary reputations. The Sunday school has increased considerably in number since the last Report; in addition to which a night school has been opened by the Rev. Mr. Harte, the present Curate of Saint Mary, which promises to be of great utility to the labouring classes, but more especially to the adult slaves; their time being thus devoted to their improvement in reading and in a knowledge of the Scriptures and Church

Catechism, will afford them greater field for obtaining a more familiar acquaintance with their Christian and social duties. The number at present attending is 122 females and 66 males, from the age of nine years and upwards.

The Committee feel bound to acknowledge their gratitude to his Excellency

Sir J. Lyon, to the Lord Bishop of the Diocese, to the Venerable the Archdeacon of Barbados, and to the Rev. W. Garnett, Rector of St. Michael, for their valuable exertions in promoting the interests of the Institution.

Sept. 2, 1832.

POLITICAL RETROSPECT.

DOMESTIC.—Since our last, the Commons House of Parliament has been dissolved, and writs have issued (returnable on the 29th instant), for the election of members to serve in the reformed House of Commons.

Hostilities have been commenced by France, and her ally, Great Britain, against the King of the Netherlands, to compel him to give up to the King of Belgium what both these Powers guaranteed to him seventeen years ago.

The dissatisfaction created at home by this rupture with the Dutch government to support the interests of France, has been as loudly expressed by all the manufacturing and commercial towns as by the metropolis, whose proceedings on this subject we adverted to in our last. Two Orders in Council have been the result of this expression of national feeling; one to release vessels returning home from distant countries, to which the anticipation of war could not have extended; and the other, to release all vessels embargoed or captured laden with goods of a perishable nature.

CENTRAL EUROPE.—We have adverted to the siege of Antwerp in our Record of Domestic Events. In France there is an evident expectation of more extended military operations. The army already in Belgium was more than sufficient to cover those of the siege, yet all the disposable troops in France are in motion and in the direction of the Rhine; the Prussian armies continue to draw nearer to the Dutch frontier. The Prussian forces are augmented in their frontiers, and the Emperor of Austria has convoked the estates of Hungary, a measure always resorted to when war is expected; and all these states have increased their military establishments by new and numerous levies. Amidst all these warlike movements there is no declaration of hostility, except in that one single instance before related. The intentions of these Powers are kept secret, and whilst a tremendous explosion is evidently near at hand, no one

can with any certainty say where it will break out, or in what direction it will vent its fury. The spirit of the Dutch is undismayed, and the very best feeling continues to exist between the king of the Netherlands and his subjects. Since the above was written the Citadel has surrendered.

THE PENINSULA.—The king of Spain has not resumed the reins of government. He has confirmed the acts of the Queen during his illness, and continues her regency. The discovery of the plot of the Apostolicals, at the time when his life was despaired of, to deprive his daughter of her succession and transfer the crown to his brother, who has long since been the subject of his jealousy, has quite weaned him from that party, and attached him to the more moderate of the liberal party. These have been called to his councils, and one of their first measures, the recall of the refugees, has been acted upon. These have been received on their return with the greatest kindness.

With the removal of the Apostolicals from power there has been a relinquishment of the interests of Don Miguel in Portugal, the creature of that party; and this change has been followed by a very active negotiation between the courts of St. James, Madrid, and the Tuilleries, the object of which is believed to be the restoration of the throne of Portugal to Donna Maria de Gloria, under the protectorate of her aunt, the late Regent.

Dom Pedro and his forces remain in occupation of Oporto, but so closely invested both by sea and land as to be cut off from receiving any farther supplies. At the present season the climate of Portugal renders active operations so difficult that it is next to impossible for Dom Miguel to do more than blockade it. Great dissensions prevail among the besieged, especially between the Portuguese and the foreigners in Dom Pedro's army, and to which their long state of inaction has probably very much contributed.

JANUARY, 1833.

LESSONS, &c.	SUBJECT.	AUTHORS TO BE CONSULTED.
EPIPHANY.		
<i>Morning.</i> —Isaiah ix.	Glory of the Church in the access of { the Gentiles	Bp. Atterbury. IV. 85. Benj. Newton. I. 21.
Luke iii. to ver. 23.	Preaching and Baptism of John	Dr. Moss. V. 297.
Collect	Leading of the Star	T. Rennell. 69.
Epistle, Eph. iii. 1—12	Gospel revealed to the Gentiles	Bp. Middleton. 109.
Gospel, Matt. ii. 1—12	Coming of the Magi	Bp. Horne. Disc. XII. Dr. South. XI. 89.
Appropriate singing Psalms {	LVII. 7, 8, 9, 10. L.M. <i>Acton</i> . LXVII. 1, 2, 3, 4, S.M. <i>Shirland</i> .	
<i>Evening.</i> —Isaiah xlix.	Christ sent to the Gentiles	Abp. Sharp. II. 95.
John ii. to ver. 12.	Water turned into Wine	F. Bragge. I. 1.
Appropriate singing Psalms {	CV. 1, 2, 3, C.M. <i>Cambridge New</i> . LXXII. 19, 20, 21, 22, C.M. <i>Warwick</i> .	
1 SUND. aft. EPIPHANY.		
<i>Morning.</i> —Isaiah xlv.	Omniscience and Power	Reading. I. 14. Conybeare. II. 311.
Matt. xi.	Punishments proportioned to Sin	Bp. Smalridge. 475.
Collect	Prayer for Knowledge and Grace.	
Epistle, Rom. xii. 1—5	Holiness of Life.	Dr. A. Monro. 227.
Gospel, Luke ii. 41—52	Christ's Obedience to his Parents	Dr. S. Clarke. VII. 113. Dr. Heylin. 75.
Appropriate singing Psalms {	CXIX. 17, 18, 24, C.M. <i>Abridge</i> . CIII. 5, 6, 7, 8, L.M. <i>Angels' Hymn</i> .	
<i>Evening.</i> —Isaiah xlv.	Idolatry	Reading. III. 14.
Romans xi.	God's Judgments	Archdn. Daubeny. II. 133. Dr. I. Barrow. III. 191.
Appropriate singing Psalms {	XXXIII. 1, 2, 3, C.M. <i>Bedford</i> . CXVI. 5, 6, 7, 8, C.M. <i>Westminster New</i> .	
2 SUND. aft. EPIPHANY.		
<i>Morning.</i> —Isaiah li.	Christians' Faith and Fear	Bp. Heber's Ser. in Ind. 104. Bp. Smalridge. 141.
Matt. xviii.	Offences	Dr. Bundy. II. 37.
Collect	For Peace	Dr. W. Claggett. I. 36, 65.
Epistle, Rom. xii. 6—16	Christian Love and Compassion	Dr. Moss. VIII. 269.
Gospel, John ii. 1—11	Marriage in Cana	Dr. Moss. VII. 55. Dr. Coney. 269. C. Wheatly. II. 269.
Appropriate singing Psalms {	XCVII. 1, 8, 9, 10, L.M. <i>Wareham</i> . CCXI. 1, 2, 3, 4, 5, C.M. <i>Weston Favell</i> .	
<i>Evening.</i> —Isaiah liii.	Sufferings of Christ	Dr. Rogers. III. 123. Bp. W. Nicholson. 238.
1 Cor. ii.	Christianity mysterious and excellent	Dr. South. III. 209. Dr. I. Barrow. II. 168.
Appropriate singing Psalms {	CXVIII. 1, 2, 6, C.M. <i>Oxford</i> . CXIX. 169, 174, 175, 176, C.M. <i>Burford</i> .	
3 SUND. aft. EPIPHANY.		
<i>Morning.</i> —Isaiah lv.	Seeking God	Bp. Beveridge. II. 313. Skelton. II. 229.
Matt. xxiv.	Circumspection and Watchfulness	Pierce. II. 115.
Collect	God the Helper of his People	Dr. Brady. II. 295.
Epistle, Rom. xii. 16—21	Peaceableness	Beveridge, Thesaur. II. 230. Dr. Waterland. IX. 1.
Gospel, Matt. viii. 1—13	Faith and Humility	Dr. Brady. II. 225. T. Newlin. I. 293. S. Johnson. II. 42, 62.
Appropriate singing Psalms {	CIII. 5, 6, 7, 8, L.M. <i>Surry</i> . CVI. 1, 2, 3, L.M. <i>Acton</i> .	
<i>Evening.</i> —Isaiah lvi.	House of Prayer	T. Collins. } sing. Bp. Manningham. } Sern.
1 Cor. viii.	Spiritual Knowledge	Bp. Horne. II. 54. W. Tilly. 370.
Appropriate singing Psalms {	CII. 15, 16, 17, C.M. <i>Westminster New</i> . CXIX. 121, 123, 124, 125, C.M. <i>Stephens</i> .	

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

BISHOP OF CALCUTTA.—*Cape of Good Hope, Sept. 11th, 1832.*—The Right Rev. Daniel Wilson, D.D. of St. Edmund Hall, Bishop of Calcutta, arrived here on the 31st of August. On his leaving the ship he was greeted with a salute from the castle, by order of his Excellency the commander-in-chief, who had despatched his aide-de-camp, Mr. Balfour, and Mr. Cooke, his domestic Chaplain, to accompany his Lordship to Government-house, where he remained during his stay at the Cape. In virtue of a special commission issued by the Right Hon. and Right Rev. the Lord Bishop of London, (*for the Cape is not included in the diocese of Calcutta,*) the two following gentlemen were, on Sunday last, admitted into the holy orders of priests:—Henry Pauncefoot Cooke, B. A. of Exeter College, Oxford, and Edward Judge, M.A. of Trinity College, Cambridge. *This is probably the first ordination which has taken place in Africa since the third and fourth centuries, when the churches of Alexandria, Carthage, Hippo, &c. flourished in the northern part of this interesting continent.* Previous to the solemn ceremony his Lordship preached a most eloquent and impressive sermon, containing a body of advice to the Christian minister as regards his doctrine, fidelity, and personal character, which could scarcely be equalled; a sermon which, while it asserted with dignity and moderation the claims of that apostolical branch of the universal Church of Christ, breathed a spirit of the purest charity towards the sister Churches of the Reformation, two of which are established in this colony, the Lutheran and Reformed Calvinistic. On Sunday, the 2d of September, he preached, administered the sacrament, and afterwards visited and examined the Sunday schools. Monday and Tuesday were actively employed in examining the various government and other schools, such as the infant and industry schools, &c. On Wednesday he preached at Wynberg, and consecrated two pieces of ground for the church and cemetery; and on his return, another for a chapel at Rondebosch. On Thursday he presided at a special meeting of the Society for Promoting Christian Knowledge, and made a long and interesting address. The next day he visited the chaplaincy of Simon's Town, and after preaching and confirming, he returned to Government house on Saturday. In addition to the exertions before mentioned, on Sunday, the 9th of September, he addressed the children of the Keeron schools, and consecrated a piece of ground for a cemetery at Green Point. On Monday morning, previous to his embarkation, he preached and confirmed upwards of two hundred children of the Episcopal Establishment.

THE LATE BISHOP HUNTINGFORD.—As an instance of the humility which ever characterized this learned and pious prelate, it may be mentioned that the editor of the Greek edition of Andrews's *Preces Privatae*, having applied for permission to dedicate the volume to his lordship, as his earliest friend and patron, immediately received a most gratifying acknowledgement of the compliment, but accompanied by a suggestion that such a work should be dedicated to no mortal, and proposing the elegant inscription which occupies the place of that originally proposed.

ORDINATIONS.—The Bishop of Lincoln intends to hold his next Ordination at Buckden, on Sunday, the 3d of March. Candidates are required to send their papers thither to his Lordship before the 20th of January.

The Bishop of Ely's Ordination will be holden in London on Sunday the 3d of February.—Candidates for Holy Orders are desired to transmit the requisite papers to his Lordship on or before the 26th day of January next.

CONSECRATION OF NEW CHURCHES.—In the diocese of *Lichfield*, in the period of eight years, from 1823 to 1831, there were twenty new churches consecrated, two entirely rebuilt, and ten commenced. Of the latter, five are now completed. In the same period the number of non-resident incumbents has been reduced in the proportion of about one-ninth, and yet the number of curates has been increased. The number of churches and chapels in which double duty was performed in 1823, was 263, and in 1831, it was 354. Much, however, still remains to be done, for in Birmingham there is not accommodation in the churches and chapels of the Establishment for one seventh of the population; and in Derby, Coventry, and Wolverhampton, for only rather more than one-fifth.

CHURCH SOCIETIES.—Many of our Church Societies have been much injured by the lowest annual subscription being fixed at so large a sum as a guinea. The Dissenters know better, and take and extol the mite. At Sittingbourne the old rule has been abolished, and with excellent results. A branch committee of the Canterbury Diocesan Committee of the Society for the Propagation of the Gospel has been formed there, and notice was given that no annual subscription above five shillings would be received. Under the old system the society has three contributors; under the new there are immediately put down one hundred and two.

CANTERBURY CATHEDRAL.—Since 1822, the Dean and Canons of Canterbury have expended upwards of 29,000*l.* on the repairs and decorations of the cathedral. That sum is exclusive of the expense of rebuilding the Arundel Tower, which has already cost 20,000*l.* and will cost 5,000*l.* more.

PAROCHIAL PSALMODY.—It is proposed to establish in every diocese, or in every county, a society for the encouragement of singing in churches and chapels. The plan upon which the Society for the Education of the Poor act in Suffolk has been recommended; but do not the necessary establishments in the cathedrals present an excellent foundation?

OBSERVANCE OF THE SABBATH.—The select committee of the House of Commons has recommended an amendment of the law. With regard to the time of paying wages the committee think that it might be limited by legislative enactment to the hour of six o'clock in the afternoon of Saturday, or even to an earlier hour, without any material inconvenience to masters, and very greatly to the advantage of journeymen and labourers of all classes.

ST. MICHAEL'S, CAMBRIDGE.—It gives us pleasure to announce the success of a very spirited effort made in the small parish of St. Michael's to erect a new organ in place of the old one, which has probably been in the church upwards of 200 years, as it appears from the parish books that it was lent to the University in 1681. A new instrument of a superior kind has been built by Messrs. Buckwall of London, at an expense of more than 250*l.* without any charge whatever on the parochial rates. The chief part of this sum has been raised by voluntary contributions from the parishioners and others, assisted by liberal grants from Trinity and Caius Colleges, and a handsome donation of 30*l.* from the Lord Bishop of the diocese.

ST. PAUL'S SCHOOL.—The winter speeches were delivered at this school the 18th ult., before a numerous and fashionable audience, among whom we recognized several eminent *literati*. Dr. Sleath, the high master, presided, and delivered the annual prizes to the successful candidates, Messrs. Knox and Ebsworth. The exhibition was altogether worthy of the high character which this foundation has for a length of time maintained.

FRENCH EMIGRANT CLERGYMEN.—There are upwards of one hundred old or infirm French emigrant clergymen in London and its neighbourhood in a state of great distress. Prior to the restoration these persons received assistance from the British Government, which was of course discontinued when pensions were allowed them by the Bourbons; these pensions they enjoyed till the late Revolution in France, since which they have been wholly discontinued.

VICARAGE OF PYTCHLEY.—The Bishop of Lichfield and Coventry, as patron of the Vicarage of Pytchley, Northampton, has generously augmented that living by the grant of an annuity of 30*l.*, and annexing to it that amount in perpetuity under the provisions of the Act passed in the last Session of Parliament.

CHURCH PREFERMENTS.—Of twenty-seven church preferments that were filled up in November last, six only were in the gift of bishops, six in the gift of ecclesiastical bodies or individuals as such, and fifteen in the gift of lay bodies or individuals. The Lords of the Admiralty had one.

TITHES.—The Bishop of Bath and Wells states, in his recent work on Tithes, that the clear average value of all the benefices in his diocese is little, if at all above 200*l.* per annum.

ORDINATIONS.—1832.

Bath and Wells, December 9. | Lincoln December 23.

DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Armstrong, Edward Pakenham	B.A.	Trinity	Dublin	Lincoln
Badger, Albert	B.A.	Trinity	Camb.	Lincoln
Bedford, Thomas . (let. dim.)	B.A.	Emmanuel	Camb.	Lincoln
Birkett, Robert . (let. dim.)	M.A.	Emmanuel	Camb.	Lincoln
Blakesley, Joseph Williams (let. dim.)	B.A.	Trinity	Camb.	Lincoln
Bogue, John Richard	B.A.	Christ's	Camb.	Bath & Wells
Brockhurst, Jos. Sumner	B.A.	St. John's	Camb.	Bath & Wells
Campbell, Richard Robert	S.C.L.	Trinity Hall	Camb.	Bath & Wells
Dicken, Edmund Ashton, (let. dim.)	B.A.	Sidney	Camb.	Bath & Wells
Edwards, William J. Tussell	B.A.	Queen's	Camb.	Bath & Wells
Fell, Thomas	B.A.	St. Peter's	Camb.	Lincoln
Fysh, Frederick . (let. dim.)	B.A.	Queen's	Camb.	Lincoln
Garnson, Robert	B.A.	Catharine Hall	Camb.	Lincoln
Hodgson, William	B.A.	Queen's	Camb.	Lincoln
Hutchinson, Benjamin (let. dim.)				Lincoln
Lockwood, George Palmer	B.A.	Trinity	Camb.	Lincoln
Lockwood, Henry John	B.A.	Magdalen	Camb.	Lincoln
Newby, Alfred	B.A.	St. John's	Camb.	Lincoln
Ready, Thomas Martin	B.C.L.	Catharine Hall	Camb.	Bath & Wells
Rudd, John Henry Augustus (let. dim.)	B.A.	Pembroke	Camb.	Lincoln
Umpleby, John Crosby	B.A.	Queen's	Camb.	Lincoln
Wright, Thomas Hawkins	B.A.	St. John's	Camb.	Lincoln

PRIESTS.

Barry, Henry	S.C.L.	Trinity Hall	Camb.	Bath & Wells
Blakelock, Ralph . (let. dim.)	M.A.	Catharine Hall	Camb.	Lincoln
Cautley, George Spencer	B.A.	Pembroke	Camb.	Lincoln
Carew, Gerald	B.A.	Downing	Camb.	Bath & Wells
Codrington, Richard Chute	S.C.L.	Jesus	Camb.	Bath & Wells
Dowell, Henry (let. dim.)	B.A.	St. Peter's	Camb.	Bath & Wells
Evered, Charles William Henry	B.A.	Corpus Christi	Camb.	Bath & Wells
Flowers, William Henry	B.A.	Jesus	Camb.	Lincoln
Furnivall, Thomas	M.A.	Queen's	Oxf.	Lincoln
Hughes, Henry	B.A.	Trinity	Oxf.	Lincoln
Lloyd, Henry William	B.A.	Magdalen	Camb.	Lincoln
Perry, George	B.A.	Trinity	Camb.	Lincoln
Poole, Thomas (let. dim.)	M.A.	St. John's	Camb.	Lincoln
Tuck, George Robert (let. dim.)	M.A.	Emmanuel	Camb.	Lincoln
Westmacott, Horatio	B.A.	Corpus Christi	Camb.	Bath & Wells
Whitford, Robert Wells	M.A.	St. Edmund Hall	Oxf.	Lincoln
Williams, Theophilus	B.A.	Christ's	Camb.	Bath & Wells

Deacons, 22.—Priests, 17.—Total, 39.

CLERICAL APPOINTMENTS.

Name.	Appointment.
Aldrit, William	Head Mast. of Collegiate Grammar School, Wells.
Hele, Fitz-Henry	Mast. of Free Grammar School, Ashburton.
Scobell, Edward	Min. of St. Peter Chapel, Vere Street, London.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Alderson, Sam. Harry	Bredfield, St. Andrew, V.	Suffolk	Norwich	Lord Chancellor
Barnard, H. Watson	Wells, St. Cuthb. V.	Somerset	B. & W.	D. & C. of Wells
Bedford, R. G.	{ Bristol, St. Geo. V. Brandon Hill	{	Bristol	D. & C. of Bristol
Blennerhasset, W. . .	Iwerne Minster, V.	Dorset	Bristol	D. & C. of Windsor.
Breay, J. G.	Birmingham, Ch. Ch. C.	Warwick	L. & C.	Bp. of Lich. & Cov.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bussells, W. J.	{ Chillington, P.C. & Seavington, St. Mary, P. C.	Somerset	B. & W.	Earl Poulett
Cattley, Steph. Reed	Bagthorpe, R.	Norfolk	Norwich	Geo. Wm. Chad, Esq.
Courtney, Septimus .	Plymouth, Charles, V.	Devon	Exeter	{ Mayor & Com. of the Borough
Evans, John	Hardingham, R.	Norfolk	Norwich	Clare Hall, Camb.
Feild, Edward	Bicknor English, R.	Gloster	Gloster	Queen's Coll. Oxf.
Guthrie, John	Hilmarton, V.	Wilts	Salisbury	The King.
Hasted, Henry John	{ Bredfield Combust, R. & Little Welnetham, R.	Suffolk	Norw.	{ Rev. Hen. Hasted Marquis of Bristol
Hervey, Lord A. C.	{ Chedburg, R. with Ickworth, R.	Suffolk	Norwich	Marquis of Bristol
Hope, Henry Payne	Christon, R.	Somerset	B. & W.	{ Sir John Smyth, Bt. and Rev. — Gore
Ingram, Edward W.	Preb. in Cath. Ch. of Worcester			The King
King, John Myers ..	{ Cutcombe, V. with Luxborough, C.	Somerset	B. & W.	Lord Chancellor
Lambert, Rich. Wm.	{ Churchill, C. and Puxton, C.	{ Somers. Bristol	{ P. of D. & C. of Bristol B. & W.	D. & C. of Bristol
Linton, Thomas	Fotheringhay, V.	Northam.	Peterboro	Miss Mary Belsey
Lucas, St. John Wells	Arrington, V.	Camb.	Ely	Trin Coll. Camb.
Millner, William	Bristol, St. Augustine, V.	Bristol	Bristol	D & C. of Bristol
Norgate, T. Starling .	Brinningham, C.	Norfolk	Norwich	Richard Reeve, Esq.
Paroissien, Challis . .	Everton, V.	Hunting.	Lincoln	Clare Hall, Camb.
Pearson, C. Buchanan	Preb. in Cath. Ch. of Salisbury			Bp. of Salisbury
Finhorn, George	Brimfield, P.C.	Hereford	Hereford	Bp. of Hereford
Quicke, Andrew ..	{ Biddeston, St. Peter, R. & ——— St. Nich. V. with Slaughterford, C.	Wilts	Salisbury	Winchester College
Sicklemore, —	{ Canterbury, St. Alphage. R. with ——— St. Mary Northg. V.	Kent	Canter.	Abp. of Canterbury
Smith, John	Pulchrohon, R.	Pembroke	St. David's	Lord Chancellor
Wales, W.	Northampton, All Sts. V.	Northam.	Peterboro	The Corporation
Warren, William ..	Wroot, V.	Lincoln	Lincoln	Lord Chancellor
Wilkins, Edward ..	{ Hempstead, R. with Leasingham, R.	Norfolk	Norwich	King's Coll. Camb.

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Darch, William . .	{ Huish Champflower, R. and Radington, R.	Somerset	B. & W.	{ Sir J. Trevelyan, Bt. Richard Darch, Esq.
Drake, W. Wickham	Malpas, 2d Port. R.	Chester	Chester	{ Sir T. T. F. E. Drake, Bart.
Fuller, Thomas	{ Chalvington, R. and Hooe, V.	Sussex	Chich.	{ John T. Fuller, Esq. Sir G. Webster, Bt.
Hawkins, John	Rateinghope, C.	Salop	Hereford	Rev. J. Hawkins
Hobson, Thomas. . .	{ Hermitage, V. and Lydlinch, R. and Pentridge, R.	{ Dorset Bristol	{ P. of D. of Sarum	Lord Chancellor
Norris, George	Bagthorpe, R.	Norfolk	Bristol	John Fane, Esq. &c. Lord Chancellor
St. John, J. F. S. F.	Preb. in Cath. Ch. of Worcester	Norwich	Norwich	Sir Chas. Chad, Bt. The King

<i>Name.</i>	<i>Appointment.</i>
Panter, Philip.	Chapl. in the Navy.

OXFORD.

ELECTIONS.

In a convocation holden on Wednesday, Dec. 12, for the purpose of choosing two Burgesses to represent the University in Parliament, Sir Robert Harry Inglis, Bart. D. C. L. of Christ Church, and Thomas Grimstone Bucknall Estcourt, Esq. D. C. L. of Corpus Christi College, were unanimously elected. The former was nominated by the Very Rev. the Dean of Christ Church, the latter by the Rev. the President of Corpus.

Mr. Joseph Walker, B.A. and Scholar of Trinity College, Cambridge, has been elected Fellow of Brasenose College, in this University.

The Rev. Robert Eden, M.A. and the Rev. Thomas Medland, M.A. have been elected Actual Fellows of Corpus Christi College.

Mr. William Steward Richards, B. A. has been admitted Scholar of Jesus College.

Messrs John Wickers, and Henry Holder, have been elected Scholars, and Messrs. E. L. Barnwell, A. O. Fitzgerald, and T. B. Morrell, Exhibitors, of Balliol College.

Mr. Bennett Williams, of Trinity College, has been elected an Exhibitor on the Fitzgerald Foundation, Queen's College; and Mr. Edwin Meyrick an Exhibitor on the Foundation of Sir Francis Bridgman.

Mr. George Markham Giffard has been admitted Scholar of New College.

Mr. Henry Fawcett, of University College, has been elected to an open Scholarship in that Society, on the Foundation of Mr. Browne; and Mr. John Brechley to a Scholarship attached to Maidstone Grammar School, on the Foundation of Mr. Gunsey.

Mr. B. L. Watson, a scholar of Crypt Grammar School, Gloucester, has been elected to the Townsend Exhibition at Pembroke College; also, Mr. Arthur Morgan, son of the Rev. M. W. Morgan, Curate of Icomb, Worcestershire, has been elected an Exhibitor from Campden School, to Pembroke College on the same Foundation.

MAGDALEN HALL. — LUSBY SCHOLARSHIP. The late Mr. Henry Lusby, of Navestock, Essex, having left some estates to the University in trust for the promotion of sound and religious learning in Magdalene Hall, in such manner as the President of Magdalen College and the Principal of Magdalen Hall, for the time being, shall direct, the President and the Principal have determined to found in Magdalen Hall, Three Scholarships, open to all Undergraduate Members of the Univer-

sity of Oxford, who are not under four or above eight terms standing from their matriculation. The election of the first Scholar will take place next term.

MARRIAGE.

At Shaw, by the Rev. M. Armstrong, the Rev. James Peter Rhoades, M.A. Fellow of Wadham College, to Philadelphia, only daughter of the late Edward Tull, Esq. of Donnington, Berks.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. J. Loscombe Richards, Fel. of Exeter.

MASTERS OF ARTS.

J. Spink, Wadham Col. grand compounder.

Rev. John James Vaughan, Merton Coll.

Albert Mangles, Merton Coll.

Rev. D. J. George, Scholar of Jesus Coll.

Rev. Ernest A. Waller, Brasenose Coll.

Rev. G. D. Grundy, Brasenose Coll.

Rev. William Drake, Lincoln Coll.

Rev. John King, Balliol Coll.

Rev. A. D. Stacpoole, Fellow of New Coll.

Thomas Clutton, Fellow of New Coll.

Rev. George Taylor, Exeter.

BACHELORS OF ARTS.

Charles Boys, Scholar of Merton Coll.

W. Harrison, Scholar of Brasenose Coll.

T. Wm. Allies, Scholar of Wadham Coll.

J. P. Keigwin, Scholar of Wadham Coll.

Henry Freeman Cheshire, Wadham Coll.

G. T. Clare, Fellow of St. John's Coll.

William Froude, Oriel Coll.

John Ridout Harvey, St. Alban Hall.

George Henry Somerset, St. Mary Hall.

J. Douglas Giles, Exhibitor of C.C.C.

R. Gill Macmullen, Scholar of C.C.C.

W. Pearson, Scholar of University Coll.

J. W. Middleton Berry, Brasenose Coll.

James W. Macdonald, Christ Church.

Alfred J. Peter Lutwyche, Queen's Coll.

Ellis Wear, Queen's Coll.

S. C. Dennison, Scholar of Balliol Coll.

William Hurdie Lushington, Oriel Coll.

William Spooner, Oriel Coll.

The names of those Candidates, who at the close of the Public Examinations in Michaelmas Term, were admitted by the Public Examiners into the four Classes of *Literæ Humaniores*, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow:—

FIRST CLASS.

Allies, T. W. Scholar of Wadham Coll.

Boscawen, Lord, Ch. Ch.

Bruce, Hon. James, Student of Ch. Ch.

Dennison, Stephen Charles, Balliol Coll.

Giles, John Douglas, Corpus Christi Coll.

Lushington, William Hurdie, Oriel Coll.

Marriott, Charles, Scholar of Balliol Coll.

Maule, George Benjamin, of Ch. Ch.
Oxnam, Nutcombe, Exeter Coll.
Wall, Henry, St. Alban Hall.

SECOND CLASS.

Berry, J. W. Middleton, Brasenose Coll.
Cardew, George, Exeter Coll.
Laxton, William, Scholar of Trinity Coll.
Lutwyche, Alured J. P. Queen's Coll.
Macmullen, R. Gell. Scholar of C. C. Coll.
Somerset, George Henry, St. Mary Hall.
Spooners, William, Oriel Coll.
Thornton, Charles, Ch. Ch.
Walker, S. H. Fellow of Balliol Coll.
Were, Ellis, Queen's Coll.

THIRD CLASS.

Barnes, Ralph, Student of Ch. Ch.
Cheshire, Henry Freeman, Wadham Coll.
Clare, G. T. Fellow of St. John's Coll.
Elwell, W. Edward, University Coll.
Froude, William, Oriel Coll.
Harrison, W. Scholar of Brasenose Coll.
Larken, Edmund Robert, Trinity Coll.
Macdonald, James William, Ch. Ch.
Monck, John Bligh, Brasenose Coll.
Orlebar, Arthur Bedford, Lincoln Coll.
Pearson, W. Scholar of University Coll.

FOURTH CLASS.

Acland, Arthur Henry Dyke, Ch. Ch.
Barrow, Thomas Foster, St. Alban Hall.
Bramall, John, Exeter Coll.
Carter, Thomas, Worcester Coll.
Douglas, Marquis of, Ch. Ch.
Ensor, Edmund Smith, Brasenose Coll.
Garrick, George, University Coll.
Geary, Francis, Ch. Ch.
Hilton, Henry, Worcester Coll.
Hinxman, Edward, Exeter Coll.
Hodson, George, Magdalen Hall.
Hooker, William, Pembroke Coll.
Hope, James Robert, Ch. Ch.
Hornby, William, Ch. Ch.
Hughan, Thomas, Balliol Coll.

Leslie, Charles, Ch. Ch.
Pulteney, R. T. Pulteney, Trinity Coll.
Rickards, T. F. Bute, Balliol Coll.
Rushout, George, Ch. Ch.
Sarjeant, Robert, Magdalen Hall.
Spencer, J. Leigh, Fellow Commoner of Worcester Coll.
Stanley, George Sloane, Ch. Ch.
Uniacke, Richard John, St. Alban Hall
Whorwood, T. H. Demy of Magdalen Coll.
Williams, R. Gentleman Commoner of Magdalen Coll.
Number of Fifth Class, 65.
Examiners—C. W. Stocker, D. D. Alban Hall; T. W. Lancaster, M. A. Queen's; R. D. Hampden, M. A. Oriel; and W. Sewell, M. A. Exeter.

The following is a list of those Candidates who have obtained classical distinction in *Disciplinis Mathematicis et Physicis* :—

CLASS I.

Cardew, George, Exeter Coll.
Froude, William, Oriel Coll.
Maberly, Thomas, A. Christ Church.
Maule, George, B. Christ Church.
Orlebar, Arthur, Lincoln Coll.
Rickards, Robert, F. Balliol Coll.

CLASS II.

Acland, Arthur H. Dyke, Christ Church.
Hugnan, Thomas, Balliol Coll.
Marriott, Charles, Balliol Coll.
Walker, Samuel, Balliol Coll.

CLASS III.

Non.

CLASS IV.

Martin, F. G. Wykeham, Balliol Coll.
Williams, Robert, Oriel Coll.

Examiners—R. Walker, M. A. Wadham; W. Falconer, M. A. Exeter Coll. and H. Reynolds, M. A. Jesus Coll.

CAMBRIDGE.

ELECTIONS.

On Wednesday, December 12, the Right Hon. Henry Goulburn, and the Right Hon. Charles Manners Sutton, of Trinity College, were elected Representatives in Parliament for this University.

The premium for the Hulsean dissertation is adjudged to Francis Garden of Trinity College :—Subject, *The Advantages which have resulted from the Christian Religion being conveyed in a narrative rather than a didactic form.*

PRIZE SUBJECTS.

The Vice-Chancellor has issued the following notice in the University :—

I. His Royal Highness the Chancellor

being pleased to give annually a third gold medal for the encouragement of English Poetry, to such resident undergraduate as shall compose the best Ode, or the best Poem in heroic verse, the Vice-Chancellor gives notice that the subject for the present year is—"Delphi."

N. B.—These exercises are to be sent in to the Vice-Chancellor on or before March 31, 1833; and are not to exceed 200 lines in length.

II. The Representatives in Parliament for this University being pleased to give annually

(1) Two Prizes of fifteen guineas each, for the encouragement of Latin Prose Composition, to be open to all Bachelors of Arts, without distinction of years, who

are not of sufficient standing to take the degree of Master of Arts : and

(2) Two other Prizes of fifteen guineas each, to be open to all Undergraduates who shall have resided not less than seven terms, at the time when the exercises are to be sent in ; the subjects for the present year are

(1) For the Bachelors,
Quanam præcipue sint labentis imperii indicia ?

(2) For the Undergraduates,
Utrum Scrocorum manumissio in Insulis Indorum Occidentalium confestum facta, plus boni aut mali secum afferat ?

N. B.—These exercises are to be sent in on or before April 30, 1833.

III. Sir William Browne having bequeathed three gold medals, value five guineas each, to such resident Undergraduates as shall compose

(1) The best Greek Ode in imitation of Sappho ;

(2) The best Latin Ode in imitation of Horace.

(3) The best Greek Epigram after the model of the Anthologia, and — The best Latin Epigram after the model of Martial ;

The subjects for the present year are,

(1) For the Greek Ode,
Thermopylae.

(2) For the Latin Ode,
Romanorum monumenta in Britannia repecta.

(3) For the Epigrams,
Prope ad summum prope ad exitum.

N. B.—These exercises are to be sent in on or before April 30, 1833. The Greek Ode is not to exceed twenty-five, and the Latin Ode thirty stanzas.

The Greek Ode may be accompanied by a literal Latin Prose Version.

IV. The Porson Prize is the interest of 400*l.* stock, to be annually employed in the purchase of one or more Greek books, to be given to such resident Undergraduate as shall make the best translation of a proposed passage in Shakspeare, Ben Jonson, Massinger, or Beaumont and Fletcher, into Greek Verse.

The subject for the present year is—

Shakspeare. King Richard II. Act III.

Scene 2. Beginning

K. RICH. "———*Know'st thou not,
"That when the searching eye of
Heaven is hid,"*

And ending,

"For Heaven still guards the
right."

N. B.—The metre to be *Tragicum Iambicum Trimetrum Acatalecticum*. These exercises are to be accented and ac-

companied by a literal Latin Prose Version, and are to be sent in on or before April 30, 1833.

N. B.—All the above exercises are to be sent in to the Vice-Chancellor privately; each is to have some motto prefixed; and to be accompanied by a paper sealed up, with the same motto on the outside ; which paper is to enclose another, folded up, having the candidate's name and college written within. The papers containing the names of those candidates who may not succeed, will be destroyed unopened. Any candidate is at liberty to send in his exercise *printed* or *lithographed*. No prize will be given to any candidate who has not, at the time of sending in the exercises, resided one term at least.

THE CROSSE SCHOLARSHIPS.

The Vice-Chancellor has received from the solicitor of George Buxton Browne, Esq. a proposal to appropriate 2,000*l.* free of legacy duty, part of a bequest left to the said George Buxton Browne, in trust, by the Rev. John Crosse, late of Bradford, in Yorkshire, "for promoting the cause of true religion," and to transfer the said sum to the University for the purpose of founding Three Theological Scholarships, to be under the following regulations :

1. That they be called "The Crosse Scholarships."

2. That the candidates for the same be Bachelors of Arts, in the first year from their degree ; and that such scholarships be tenable till the scholars attain the standing of the Masters of Arts, viz. for three years.

3. That the first elections be so arranged as to make one of them vacant yearly for ever ; and for this purpose, that at the first election the persons elected be a Junior, a Middle, and a Senior Bachelor.

4. That the annual examination and election take place in the Michaelmas term after the division of the said term.

5. That in case of any vacancy of a scholarship before the person is of Master of Arts standing, that at the next annual election a Bachelor of Arts of the same year with the scholar so vacating be elected in his room.

6. That the sum of 2,000*l.* proposed to be transferred to the University be vested in government securities, in the name of the Chancellor, Masters and Scholars, the annual interest arising from the same to be divided equally among the three scholars.

7. The electors to be the Vice-Chancellor, the Margaret Professor of Divinity, the Regius Professor of Divinity, the Regius Professor of Hebrew, the Regius Professor of Greek, the Norrissian Professor of Divinity, and the Professor of Arabic.

S. The examination to turn upon a knowledge of the Holy Scriptures in their original tongues, Hebrew and Greek, of Ecclesiastical History, of the earlier and later Heresies, and such other subjects of useful inquiry as may be thought most likely to assist in the formation of valuable characters, fitted to sustain and adorn "the cause of true religion."

At a congregation on Tuesday, December 4, a grace passed the senate, agreeing to accept the aforesaid proposal, subject to the above regulations.

DEGREES CONFERRED.

DOCTOR IN PHYSIC.

James Johnstone, Trinity Coll.

BACHELOR IN DIVINITY.

The Rev. Geo. Wilkinson, St. John's Coll.

HONORARY MASTER OF ARTS.

The Hon. W. C. W. Fitzwilliam, Trin. Coll.

MASTERS OF ARTS.

John William Lubbock, Trin. Coll. (comp.)

Leonard Thompson, Trinity Coll. (comp.)

Samuel Marindin, Trinity Coll.

Philip William Ray, Clare Hall.

William Preston Hulton, Downing Coll.

BACHELORS IN CIVIL LAW.

William Lowndes, Trinity Hall, (comp.)

Rev. Richard Mellor Hope, Trinity Hall.

Rev. Henry Banks Hall, Trinity Hall.

Theodore Wirgman, Trinity Coll.

BACHELOR OF ARTS.

William James Havart, St. John's Coll.

A meeting of the Philosophical Society was held on Monday evening, November 26, Professor Cumming, one of the Vice-Presidents of the Society, in the chair. Among the presents to the society, was announced a goat-sucker, presented by the Rev. G. A. Browne, and two bottles of water from the poisonous fountains of Wiro-sari, in China, presented by the Rev. L. Jenyns, also an account of the effects of this water. A memoir was read by the Rev. R. Murphy, Fellow of Caius College, on "Elimination between an indefinite number of unknown quantities:" and some memoranda on the architecture of Normandy, by the Rev. W. Whewell. After

the meeting, Mr. Brook, of St. John's, gave an account of the history of the various processes of *lithotripsy*; and of the recent improvements introduced by Le Roi, Civiali, Heurteloup and others. This account was illustrated by the exhibition of the instruments employed for this purpose and by various drawings.

A meeting of the Philosophical Society was held on Monday evening, December 10, the Rev. Professor Sedgwick, the President, being in the chair. Among the presents announced to the Society were several species of fish collected by Professor Henslow in the neighbourhood of Weymouth. Mr. Whewell read a continuation of his notes on the architecture of Picardy and Normandy. After the business of the meeting, Mr. Sims gave an account of the method of graduation of astronomical instruments, by which he has divided the mural circle of eight feet diameter, recently placed in the Observatory of this University, and divided in its actual place. This account was prefaced by a notice of the methods of *engine dividing*, or derivative gradation; and of the modes of *original dividing*, employed by Bird, Graham and Ramsden, previous to the one which has now superseded them, and which is the invention of Mr. Troughton. The explanation was illustrated by the exhibition of models, and of some of the apparatus and calculations which have been actually employed for the Observatory circle.

The splendid mural circle constructed for the Observatory, by Messrs. Troughton and Simms, is very nearly completed. The circle was brought to the Observatory in the beginning of October, and Mr. Simms has since been employed (personally) in cutting the gradations after the circle was mounted on its pier, an advantage which, we believe, no other instrument has ever possessed. In a short time the circle will be ready for use. This Observatory may now be considered as, at least, equal in *instrumental* power to any similar establishment in the world. Another Assistant will be required as soon as the new instrument is completely in action.

NOTICES TO CORRESPONDENTS.

The suggestions of "Σ" are good, but, for reasons we could give, at present impracticable.

We beg to acknowledge the receipt of the parcel from Devonport. Also, of a letter from an "Old Subscriber."